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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

LUTHERAN STUDENTS OF KANSAS STATE NORMAL SCHOOL ENJOYING AN OUTING

See page 16

Reports of Canada and Indiana Conventions in This Number

Illinois State Luther League, Woodstock, September 16-18

Pennsylvania Convention Report in Next Number

THE BADGE OF ROYALTY

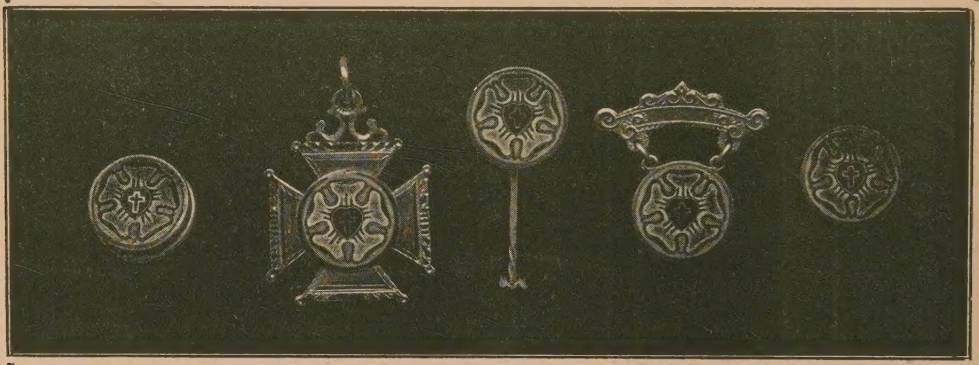
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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Of the Church - By the Church - For the Church

Luther League Review

Lutheran Education

Two Western Institutions

DESHLER COLLEGE is situated in the southeastern part of Nebraska. It is in the midst of a strongly Lu-eran community. Within a radius of ten les there are twelve German Lutheran urches, of which six are of the Missouri

DESHLER COLLEGE.

od. The Missouri Synod church in the employs two teachers in its parochial ol. Deshler, though a small town, has most important conveniences of a large without its objectionable features. It waterworks and electric lights. The ge is equipped with a complete sewage m of its own.

e idea of establishing in Nebraska ls for higher education according to Lutheran principles is not of very recent date. For some reason or other the plans failed in the execution. Aware of the fact that such an undertaking would require a large amount of money, and anticipating that the congregations as such would not likely be induced to undertake the task, a prominent member of the Lutheran Church at Deshler who is interested in the good cause suggested organizing a stock company to be incorporated under the laws of the State of Nebraska for the purpose of establishing and maintaining a school for higher education on a Lutheran basis. The proposition met with approval. Soon after, the organization was effected, an appro-

priate building erected, and the Lutheran High School and Business College for boys and girls opened at Deshler, Nebraska, on September 23, 1913. The experience of but one year has convinced the management that in the near future more room will be required. Though very little had been done in advertising the school, the enrollment was such that, for a time, all dormitory space was occupied. The founders are confident that every loyal Lutheran throughout the State of Nebraska will join them in upbuilding Deshler College.

The general aim of Deshler College rooms and on the second floor the dormi tory. The east end is the girls' dormitory and the west end the boys'. The rooms in the middle, between the two parts, are the living rooms for the principal and his family. The other teachers also have their rooms on this floor.

Deshler College being located in a small town, the students are not exposed to the many distractions which in a large city might not only hinder their progress in their studies but also endanger their character. A beginning for the establishment of a library has been made. A few of the

HEBRON ACADEMY.

is to give young men and women a higher education or a vocational training on a Christian basis. At the same time it is the purpose of this school to give its pupils a practical and up-to-date education and the best training for the various vocations of life. Deshler College will, therefore, always maintain a high standard for all its work.

The college building is an entirely new structure of pressed brick, trimmed with white stone, erected in 1913. It has three floors. In the basement are the kitchen with convenient pantry, a spacious dining-room, domestic-science kitchen, sewing-room, rooms for servants, and the boiler room. On the main floor are the class

best works of reference have been put in and a number of other volumes. In the reading room are good files of newspapers and periodicals.

HEBRON ACADEMY

The purpose of Hebron Academy, Hebron Nebraska, is to give young men who have the ministry in view a thorough preparatory training, and also to offer boys and girls an opportunity to acquire an education under Christian influence that will make them valuable to our Church and country. Hebron Academy is a perfect unit in the Christian educational system of the Joint Synod of Ohio and other States It is located on a campus of seven and one

half acres in the south part of Hebron. It is separated from it by the Little Blue River.

Hebron, Nebraska, has a population of 1,778. It has two city parks, two banks, three newspapers, a modern hospital, six churches, no saloons. It owns its own waterworks and electric light plant, and has a complete modern sewer system. It has energetic business men who invite new enterprises, and who subscribed over $2,000 for the new building.

The main building of Hebron Academy is a fine, massive structure of dark red brick and stone, three stories high, and stands on a bluff overlooking the beautiful woodlands of the Little Blue River valley. An ornamental bay window on the south side adds greatly to its architectural beauty. Its massive tower may be seen for miles in the country around.

Ascending the stone steps of the main entrance we enter into a vestibule and from here through large sliding doors into the president's office, where visitors are always bidden a cheerful welcome. Adjoining the office are the president's living rooms Turning to the right in the vestibule we pass through a wide arch down the hall to class rooms at the end of the hall. By means of sliding partitions these class rooms are easily converted into the chapel for morning and evening worship and the Sunday services.

A wide, oak stairway leads from the hall to the second floor, where another class room and the study room for the boys are located. Here is the music room, and a story higher are the sleeping quarters for the boys.

In the basement are the boys' bath and toilet rooms, the physical laboratory and laundry. The entire building is lighted by electricity, heated by hot water and equipped with modern fire-fighting apparatus and fire escape. Altogether, it is one of the finest school buildings of the Joint Synod of Ohio.

Luther League of Canada

Eighth Annual Convention Held at Berlin, Ont., May 24

BY ERNIE H. BECKMAN

BERLIN, the metropolis of Canadian Lutheranism, was the scene of the eighth annual convention of the Luther League of Canada, held on May 24, in the First English Church, Rev. H. J. Behrens, pastor. Berlin has four large Lutheran churches, numbering a membership of about 5,000. The convention Church is the youngest of these, but, judging from the excellent way in which its Leaguers and members entertained this convention, it is by no means last in activity and enthusiasm.

Morning Session

The convention was opened at 9:30 a. m. by the pastor loci conducting the devotional services. President G. Boyer then called the convention to order and Rev. H. J. Behrens gave the address of welcome, to which Mr. Boyer responded. Secretary J. Arnt Loa read the minutes of the last convention. The Credential Committee reported that 18 Leagues were represented by 50 delegates and over 100 visitors. The Extension Committee presented the names of two new Leagues that had made application for membership, they being: St. Peter's, of Hamilton, Ont., and St. Peter's, of Zurich, Ont. These new Leagues were given a hearty welcome by the president. The statistical report showed the Leagues to be in a flourishing and prosperous condition. The treasurer's report showed a balance of $170.15. A report was read from Rev. M. J. Bieber, delegate to the Luther League of America, in Baltimore. The report was very complete and interesting and contained several items requiring the attention of the convention, which were acted upon.

The following committees were appointed by the president:

Nominating—Rev. H. A. Kunkle, Hamilton; H. Schultz, Welland, and E. Beckman, Galt.

Resolutions—Rev. N. Willison, Unionville; H. Glasser, Berlin; Miss L. Vollmer, Galt, and Miss C. Paulsen, Hamilton.

Extension and Credentials—Mr. Tennyson, Toronto; Mr. Cooper, Sherwood, and Miss G. C. Kern, Berlin.

Press—Rev. J. J. Clemens, Ottawa, and E. Beckman, Galt.

Auditors—Rev. W. H. Knauff, Humberstone, and K. Bornhold, Berlin.

Rev. W. H. Knauff conducted the closing exercises.

Afternoon Session

The second session was opened with devotion by Rev. J. J. Clemens, of Ottawa, at 2:30 p. m. It was decided, owing to present conditions in the Dominion, that the invita-

tion extended to the Luther League of America to hold its next convention in Canada, be withdrawn. It was resolved that a special effort be made by Canadian Luther Leaguers to increase the circulation of the Canada Lutheran throughout the coming year. A donation of $100 was made by the convention, to the Canadian Lutheran Theological Seminary at Waterloo, Ont. The report of the literature secretary, Mr. C. Sorensen, showed that an effort was being made to interest all Leaguers more in the literature of our Church.

A telegram of congratulation was sent to the Luther League of Nova Scotia which was being organized at Bridgewater, N. S., at the same time that this convention was being held. The report of the corresponding secretary, Miss L. Vollmer, was heard and adopted.

The following list of officers was presented by the Nominating Committee, and elected by the convention: President, E. B. Westcott, Trinity, Hamilton; vice-president, K. Bornhold, St. Peter's, Berlin; recording secretary, Miss Gussie C. Kern, First English, Berlin; corresponding secretary, Miss Laura Vollmer, St. Paul's, Galt; treasurer, J. Oscar Neeb, St. John's, Waterloo; trustees: G. Boyer, Hamilton; J. A. Loa, Ottawa, and H. Shennett, Morrisburg; literature secretary, C. Sorensen, Waterloo.

It was resolved that the trustees should constitute a Students' Aid Committee to raise a fund for the support of needy students in Waterloo Seminary. The auditors presented a report showing the treasurer's books and accounts to be in a most satisfactory condition. A rising vote of thanks was extended to the retiring officers and the new officers took their respective places.

A solo was then rendered by Mrs. H. J. Behrens, after which three addresses were heard on the convention motto "Loyalty." Miss Laura Vollmer, of Galt, presented a most excellent paper on "Loyalty to the Luther League." She showed that to be loyal to our League we must be filled with the courage of the true Christian soldier and not lose heart when the trials of the work arise. Much stress was laid on prayer as essential to true loyalty to the Luther League.

"Loyalty to Missions" was the subject of a very fine address made by Edgar B. Westcott, of Hamilton. He emphasized five points as necessary to be observed if we would be truly loyal to missions. 1. We must be men and women of prayer. 2. We must be ready and willing to serve. 3. We must give liberally of our means. 4. We must give ourselves a living sacrifice to the cause, even though we must remain at home. 5. We must send others out to the uttermost parts of the earth if we cannot go ourselves.

Student Ernie H. Beckman gave a short talk on "Loyalty to Our Seminary." He showed the need of a seminary in Canada to educate Canadian boys for the Canadian Lutheran Church. Five years ago the seminary was only a vision. Four years ago it became a reality. Last year it sent out its first graduate. It is doing most commendable work. It has outgrown its present quarters and a new building is rising day by day. Therefore we should show our loyalty by praying for its success, by paying towards its success, by giving ourselves to the Master's service or by supporting some needy student. Thus can our Leaguers manifest their loyalty for our first and only Canadian Lutheran Theological Seminary at Waterloo. All three addresses were thoroughly discussed by the convention. An invitation was received from St. Paul's, Toronto, to hold the next convention there on May 24, 1916. The closing exercises were conducted by Rev. Prof. P. A. Laury, of Waterloo.

Grand Rally

The evening session was opened by Rev. E. N. Fry, of Sherwood. Rev. N. Willison, of Unionville, Ont., then gave a most inspiring and edifying address on "Loyalty to the Bible," in which he showed that we cannot be too loyal to this Book of books, but that we could greatly benefit by showing greater loyalty and love for it. The address was greatly appreciated by the large, attentive audience.

The main address of the evening was then presented by Rev. Prof. Preston A. Laury, M. A., S. T. B., Dean of the Evangelical Lutheran Theological Seminary at Waterloo, Ont. His subject was "Step by Step." He showed how St. Paul had moved onward and upward in the Christian life, ever nearer to his Lord and Savior step by step, and how the Luther Leaguer, if he wishes to rise higher in the work of the League, higher in the life of the Church, higher in his Christian life, nearer to Jesus, must proceed, like St. Paul, step by step. Start from where you are. Resolve to take one step forward, one step upward, and then when you come to your present horizon you will find that there is still room beyond it to advance yet farther. Thus we may go on, step by step, and thus we must go on if, with St. Paul, we shall some day be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Rev. Laury, as usual, held his audience spellbound until he was through.

The report of the Resolution Committee was heard and adopted. It was resolved (1) to thank the pastor, League and members of First English Lutheran Church for their kindness in entertaining this convention as they did; (2) to send a message of congratulation to Rev. M. J. Bieber, M. A., on his appointment to the office of Eastern Superintendent of English Home Missions of the General Council, and to express our regret at his removal from our midst, and (3) to extend our thanks to Rev. Prof. Laury, to Rev. N. Willison and to the speakers at the afternoon sessions for the excellent addresses given and to those who sang so pleasingly at the various sessions. Miss G. C. Kern and Mr. Hefford, both of Berlin, rendered solos at this session which were greatly appreciated by all.

Rev. E. N. Fry conducted the closing service and thus the eighth and most successful convention of the Canada Luther League passed into history, but its influence for good will go on throughout the coming year.

Luther League of Indiana

Eighteenth Convention at Lafayette, Ind., June 29 to July 1st, 1915

BY LEONA HILDENBRAND.

THE eighteenth annual convention of the State Luther League of Indiana was held at Lafayette, Ind., on June 29 and 30 and July 1, in the English Evangelical Lutheran Church of the Holy Trinity, Rev. Elmer D. S. Boyer, pastor. Rev. Boyer and his people welcomed the delegates and visitors with genuine Lutheran hospitality.

The convention opened Tuesday evening. The convention sermon was preached by Rev. E. D. S. Boyer, pastor of the church, and also president of the State League. The visitors and delegates were formally welcomed by the pastor, and the committee on credentials appointed.

The Wednesday morning session was opened with devotional services led by Rev. C. L. Warsler, Whitestown. He gave a brief address entitled "Awake," which was a call to duty for every Luther Leaguer. The officers' reports showed an increase in interest and activity. After the reports and the appointment of committees a paper was read by Miss Neva Rothenberger, Mulberry, on "What Is a Luther League?" She defined the Luther League as an organization of Lutheran young people of the church for the purpose of training the young Lutherans for efficient service in church work. The duty of the League to the church and the duty of each member to the League was developed.

The roll call was called and each League responded with good reports of their work, which showed increased interest and zeal in the League work throughout the State.

The afternoon session was opened by Rev. C. L. Warsler, who gave a short talk on "Knowledge."

Rev. Hadley, of Ft. Wayne, spoke on the "Distinctive Doctrines of the Lutheran Church." A general discussion followed which explained the various doctrines as "Justification by Faith," "Real Presence." The interchange of ideas was very helpful. Miss Theresa Johnson, South Bend, read a paper on "What Can the League Do for Lutheran Unity in America?" The paper brought out the methods by which Lutherans who were not connected with a church in this country could be brought in touch with the church by the Leagues and how the Leagues of America could unite in doing good work and be brought closer together by their cooperative work.

The Men's Club of Holy Trinity Lutheran Church at Lafayette gave a banquet for the delegates and visitors in the Church parlors Wednesday evening. An interesting program was given. There were several vocal solos and readings. W. F. Renz spoke on "The League and Church Finance." Rev. D. H. Bauslin, dean Hamma Theological Seminary, Springfield, Ohio, spoke on "League Help to the Church at Large." Short toasts were also given by Rev. Hadley, Ft. Wayne, and Rev. C. L. Warsler and Hon. Oliver C. C. Fetta, Indianapolis.

The Thursday morning session was opened by Rev. Warsler, whose subject for discourse was "Vision." The reports of the committees were presented and election of officers was held. The following were elected: President, Hon. O. C. C. Fetta, Indianapolis; recording secretary, Mabel Rex, Mulberry; treasurer, W. F. Renz, Ft. Wayne; corresponding secretary, Miss Mabel Mayne, South Bend.

After the election Rev. L. W. Sifford, of Indianapolis, conducted a round table talk

on League problems. Many helpful thoughts and suggestions were given.

Two Leagues were admitted to the State League, namely Bethany League, of Batesville, and the League of Syracuse.

The Thursday afternoon session was opened by Rev. Warsler, whose subject was "Consecration."

Mr. Oliver C. C. Fetta, Indianapolis, spoke on "The Luther League and the Deacon." He enumerated the qualities a deacon of the Lutheran Church should have and said that every young man in the Church should be a deacon in his life and relations to his Church and should feel its obligations and duties.

Deaconess Ruth Robeson, of Baltimore, Md., spoke of "The Deaconess." She described the training for the work, the motherhouse and the blessings and privileges of the work, and she said that the noble work that the deaconess does is indeed "glorifying the Father in heaven."

Rev. W. D. Ziegler, Logansport, spoke on "Candidates for the Ministry." The need for earnest young men for the ministry was voiced and the Leagues were urged to help supply the need.

The evening session was opened by Rev. B. L. Stroup, Colburn. The address was given by Rev. D. H. Bauslin on "The Coming Quadricentennial of the Lutheran Reformation and Some Lessons from it for Lutheran Young People."

The committee on resolutions resolved that a hearty vote of thanks be given the Lafayette League for its hospitality and royal entertainment, which was heartily responded to by all delegates and visitors.

In closing all present rose and sang the Luther League rally hymn, "Oh, Christians! Leagued Together." The benediction ended the eighteenth blessed annual convention of the Luther League of the State of Indiana.

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"A BUNDLE OF ARROWS"

Leaders should examine the booklet—The Topics—as a whole each quarter to obtain a clear idea of the plan for the quarter's study.

The "Hints for Leaders" in the REVIEW are as complete as space admits. They are not intended to exclude original work by members of the League. Where this can be secured, these little programs may be used as suggestive outlines. Leaders are urged to study these Hints carefully and to make such amendments as shall best fit these programs for their societies.

To have a good meeting, prepare your program carefully. Have everything ready beforehand. Begin on the minute. Close promptly within the hour. If your program is too long, shorten it.

Be careful about the music. Arouse interest. Write postal cards to the members asking them to come to the meeting. Let the leaders talk. Be brief. Most leaders talk altogether too much. Close the meeting after the pastor has summed up the topic. Use the opening and closing service in the Luther League Hymnal. If you have a series of three essays in addition to the leader's remarks and the pastor's summing up with the music and opening and closing service generally the hour will be fully taken.

When a missionary topic is under consideration, give the most recent and most important information you can obtain. Give information in regard to the population, the country, the names of the leading missionaries of the past and present and the work of today. Use missionary songs. A little sketch of the great missionary pioneer of this particular locality would be appropriate. The purpose of these missionary meetings is to arouse interest in missions among all the members of the society. Close the meeting by repeating some famous missionary hymn or poem.

Some features of your meeting will not need special arrangement beforehand. Other matters must be arranged in advance or the meeting will be a failure. Secure a map of the country. Point out the locations of all the incidents that may be related. Relate the story of some missionary or relate a single anecdote in connection with the meeting and draw some lesson from it.

When a recitation is used in a meeting, it should be made a real recitation, full of force and fire.

Study ways to set the members to work in the meeting. Give out the questions to be answered. Give out themes for essays or papers. A novel way to open the meeting is to place before the society on a blackboard or a large sheet of manilla paper either the program of the meeting or the points you wish to make. If the subject be a biographical one, speak of the character and faith of the person whose life is being studied, what it cost him to reach his position, what were the rewards of his efforts, some of the ventures of his faith, the lessons of his life that are of great assistance to us, the particular qualities of his character that might be imitated.

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There are reasons for repentance in all lives, but saying too little is one of the rarest of them.—Youth's Companion.

Luther League of Connecticut

(Continued from Last Number)

BY an inadvertence the complete report of the Connecticut League was not printed in the last number.

The following is the remainder of the report.

The following paper was presented by Miss Eva M. Rettenmeyer:

The Luther League as an Educational Force in the Church

That the Luther League should be an educational force in the Church, all will agree. The very name implies its purpose. Luther, the name of that great reformer, the leading educational promoter of his day. After him have we named our League. Notice also we call it League. What could be more fitting than this word meaning alliance, confederation, union of parties? Keep in mind the fact that it is not a mere club or association, but a League, and one bearing Luther's name.

Considering your League in this light, could you now give the satisfactory report that it has already stepped into its rightful place as a spiritual guide to the young people? Perhaps it has in some respects, but not in all. Therefore, let's enumerate some of the little ways in which it can fulfill its duty. Among them you may find one or two which will open new fields for work.

First.—Do your meetings include devotional exercises, or are they purely business and social? Taking for granted that you do include devotional exercises, let me ask how well the members respond. From observation, I have reached the conclusion that certain young people do not realize the seriousness of devotion when it takes place out of the church proper. To correct this fancy is not easy. One method is to instruct the entire League in the respect and reverence due the Word of God when heard at any time or place. Another method of correction, surely more successful, would be the employment of personal influence—that from one friend to another. Everyone of you has intimate friends with whom he walks to and from League meetings. In the course of your homeward trip, does ever any word of the serious proceedings of the evening enter your conversation? If not, it should. Perhaps all week you are working with people not of your own faith. Good reason, then, for taking advantage of these meetings for a few words on the one subject which has brought you together. In this way you can bring about a perfect union of interest in the spiritual part of your program.

This program probably includes an opening prayer, a petition to God to lend His aid to your undertakings. When trying to decide some action or elect some one to an office, do you remember this petition? Before making suggestions do you remember that you have asked the Master to help in all your undertakings, and that in order to gain this help your action must be in accordance with His will? On days when there are no League meetings, do you apply this same principle of soliciting help from Him who can make your humble attempts successful?

In continuing the devotional program, you no doubt sing two or three hymns, some of them, perhaps, arranged by Luther himself. Do you delight in becoming more familiar with them, knowing that they were one of the means used by Luther in bringing his people to a closer relation with God? In fact, they were the first hymns written in the vernacular, written for the people, to be sung by them with words full of meanings that aroused their inmost feelings. Therefore, let them arouse ours, that a hearty union of voices may result.

Perhaps there follows a discussion of one or more Luther League topics. Is everyone ready to help out here? All should be.

Let these suffice as examples of the educational power of the devotional part of your meetings, and as a second question for consideration let us ask, "Are your business meetings carried on in an educational manner?" Are you careful in your choice of officers, giving members different positions to fill so that they may become familiar with all parts of the work? Each year introduces new members to the work previously managed by a different set of officers. In this way, every member will be prepared to fill any vacancy where a worker is needed. There is another reason why each one should serve in as many ways as possible. It is that he will then become familiar with the essentials and difficulties of that line of work, and will, therefore, be better fitted to judge and vote upon matters concerning it. There is enough work in each League so that every member can be given something to do. Now is the time to learn the lesson of work for love, to learn to do the little unattractive things without boasting of your deeds or grumbling of insufficient praise. A good lesson in self-sacrifice, faithfulness and reliability.

Equally as important in the educational work of the League are suggestions and discussions on business at hand. Now is the time for young men to accustom themselves to the frank expression of their opinions. Some of them already are eligible to vote in congregational meetings. Others will be in a short time. Let this time spent among the young people be full of attempts to gain that experience which alone will make them truly valuable as future voters. What's still more: It is from these same young men that our trustees, elders and church board must some day be chosen. In their hands will lie much of the important business of the church. Are they trying to become capable?

And the girls? Are they following paths that will lead them to an understanding of the work now being done so faithfully by our ladies?

As a third and last great question, "Are your social meetings educational?" Do they teach that congeniality and good cheer which should go hand in hand with Christianity? Without lessening the enjoyment of socials much can be done to advance literary and musical taste. A debate now and then proves valuable. Recitations of the right sort are instructive, and music is always welcome. Select members for choruses, quartet, duets and solos. Let them develop their gifts and gain enough experience and confidence to influence them to join the choir. Encourage other talents that have been bestowed by God. Even games can be educational. There are those requiring forethought, initiative and concerted action, imagination and observation. Whenever a speaker is available, lectures should be held. Among the members there are, no doubt, some who could give interesting descriptions of travel, accounts of incidents relating to religion or reviews of books worthy of notice. Some might keep us posted on current events in Lutheranism, tell us briefly what advance is being made in this country and in others. Why not bring into the meetings some talk of nature? Stir up a deeper love and gratitude for all created things. Not by systematic study, that would be out of place at a social meeting, but it is too true that the average person spends a remarkably short amount of time in the woods and consequently sees little of nature and forgets the thanks he owes it as the great beautifier of the earth. Couldn't the League make occasional journeys into the woods and so grow more appreciative of the beauties God has prepared for us?

A League also may be the instigator of religious study outside of its meetings. Our League has purchased a set of books which are circulated among different groups of readers. These group meetings have been a revelation to some of us. We have found that the books written by great theologians are not dull, dry and beyond our comprehension, but rather intensely interesting and enjoyable reading. It is hoped that this reading will establish the habit of resorting to books for a store of information which is ours for the asking.

In these and many other ways the League can justify its existence. In short, let the Luther League be a training school which will send forth members well prepared for the higher activities of the Church. It would be gratifying if next year we could hear from every one. "The Luther League is an educational force in the Church."

This able paper was followed by singing "My Church, My Dear Old Church."

The next paper read was "Why We Believe in the Bible," by Rev. O. E. Heyden-

reich, of Hartford. After reading his paper he presented the following theses for discussion:

1. The common basis of true Christianity must be the Bible, which is recognized by all Lutherans as the word of the living God.

2. The beauty, harmony and glorious history of the sacred book is approved by its illustrious writers and readers and makes it the best educator of mankind.

3. The Holy Scriptures are the true and complete revelation of the will of God, its prophecies of the past have been fulfilled and those of the future will find their fulfillment in due time.

4. Improving all conditions of mankind, schools, governments and fine arts are indebted to the Bible for their greatest achievements.

5. Lutherans love their Bible, for its study creates common sense for the brain, a peaceful mind for the heart and staunch characters to meet successfully the struggles of life.

The afternoon session was closed by singing "Blest Be the Tie that Binds," after which Rev. Paul Clemen, of Bridgeport, pronounced the benediction.

The evening rally opened at 7.30. There were between three and four hundred present.

The members of the Connecticut State Luther League marched into church singing the Luther League rally hymn. It was indeed a pleasing sight to see the body of the church filled with Luther Leaguers.

The devotional services were conducted by Rev. G. F. Hartwig, of Rockville.

Mr. Fred J. Greiner rendered a solo, "Komme Zu Mir."

After the lesson was read and prayer offered the choir of the Swedish Lutheran Church sang "Praise Ye Jehovah."

Rev. J. A. Timm, of New Haven, delivered a German address, speaking of the future of the Luther League.

Mr. William F. Kirz, of Meriden, rendered a solo, "Hold Thou My Hand," after which the congregation sang "A Mighty Fortress Is Our God."

Missionary Rev. F. W. Schaefer delivered the English address, after which Miss Elsie Ost, of Meriden, sang "O Eyes that are Weary, and Hearts that are Sore."

The committee on resolutions reported thanking all those who had helped to make this convention a success.

The convention closed by singing "How Beautiful Upon the Mountains," after which the benediction was pronounced.

The tenth annual convention closed only too soon. Although we had our usual rainy convention weather, it did not dampen the spirits of the Luther Leaguers and we learned many things for the interest of our local League, especially along educational lines, and I am sure it brought to our minds clearer than ever before the real meaning of our Luther League motto, "Of the Church, by the Church, and for the Church."

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CHURCH BELL ONCE A CANNON

This is the history of a bell that hangs in the Lutheran Church at Febing, Neb. The cannon was the gift of the Emperor of Germany, Wilhelm I. Long ago the cannon served in battle. But here is the story as told of Napoleon's cannon:

This is the story of a bell—a bell that rings out a message of special significance from the tower of the St. John's Lutheran Church, Nemaha County, Neb.

Many years ago its 2,500 pound mass was being hauled over the bloody battle fields of Europe—a cannon in the army of Napoleon. When Sedan fell to the Prussians in 1870 a large store of these cannon were sent to the Kaiser as trophies of war. Word came to the German Emperor of a struggling group of immigrants from the fatherland who had settled in Nebraska and had there established a Church of the Lutheran faith. Two of the cannon were sent to America and cast into bells at Troy, N. Y. One found its way to the little congregation in Nemaha County, where it was installed in the belfry tower—a gift from the Kaiser and the fatherland.

The Rev. John Dierks, present pastor of the congregation, came to the pastorate in 1877, and for nearly forty years has rung the old bell three times each day—sunrise, noon and sunset. In his seventy-fifth year Mr. Dierks, in addition to his regular duties as pastor, has for many years conducted a German school for the youth of his congregation, many of whom today are grandchildren of the venerable man's first pupils. Only two of the original members of the congregation in 1868 are now living.

When it became necessary to tear down the old building and erect a larger structure the bell was removed with great care and placed in its new home. It has rung out the wedding chimes for more than 300 marriages and sounded the knell for as many burials. Visitors to Nemaha County and the Lutheran Church are always sure to hear the history of the Church and its famous bell from the now gray and bowed figure of the pastor.

A Survey of the Field

REV. LUTHER M. KUHNS.

A SURVEY of the field shows a record of achievement since the Baltimore convention of the Luther League of America, which will be encouraging to every loyal Leaguer.

Local Leagues

Some Things Local Leagues Have Done

Provided teachers for Bible classes; presented the Church with altar cloths; gave a pastor a fine silk robe; held cottage meetings; remembered the "shut-ins" with baskets; maintained a Sunday nursery to enable mothers to attend Church services; published a weekly bulletin; supplied Lutheran publications for the public libraries, Y. M. C. A. reading rooms, hospitals and a rescue home; tithed their incomes; contributed to Orphans' Home, Good Shepherd's Home; for war sufferers and for the relief of German foreign missions; stirred up a missionary spirit and active work in Inner Missions and gave money in support of Inner Missions; contributed to local current expenses and general improvements; installed city water in the parsonage; paid for the curbing and guttering in front of the Church; placed a large Luther window in their new Church; and took the initiative in erecting a new $30,000 parish house.

Many members of the League have been stimulated to enter the gospel ministry and to take up the work of the deaconess. Several of our Leaguers have entered active service on the Foreign Mission field.

This does not include the social features as picnics, socials, concerts and lectures, nor does it include the observance by the Leagues of special services on Church festivals and anniversaries.

Growth

Luther Leagues have been organized in various sections of the Church with from eighteen members and up and that, too, where we had no representation before. A local League three months old reports one hundred and ten members. In one State we have twenty Leagues with memberships ranging from one hundred to two hundred and forty-two. One of the newer Leagues reports a membership of over three hundred and seventy-five, and this, too, in a congregation heretofore closed to us, and where prior to the advent of the Luther League, the membership of the Young People's Society was less than forty.

Junior Leagues are reported with memberships ranging over one hundred. One Junior League reports an attendance of more than fifty at their regular meetings. Others have done proportionately well.

Steady gains in membership and average attendance at Luther League devotional meetings are shown. Gratifying reports are made by the secretaries and treasurers of the local Leagues. The reports show that attendance ranges from twenty-five to above eighty-five. Some of the local Leagues report a gain of ninety per cent. in their attendance, and we have a record of Leagues increasing their attendance at devotional meetings as high as 500 and 700 per cent.

Expressions regarding the activities of the local Leagues indicate the spirit at work. "Renewed interest and enthusiasm" is the unanimous voice.

District Leagues

Activities

These show increased interest. An enthusiastic extension committee in one district is on the alert for application for membership. Another has appointed a committee on efficiency, and another has begun the publication of a monthly bulletin. Several districts are interested in active work in Inner Missions, and one district gave $150 for Inner Missions. Another gave money for work among students, and another has appointed a committee and inaugurated a movement for establishing a Lutheran Home for Old Folks. Other Christian activities might be added.

A district League in one of our cities reports an annual banquet with two hundred and seventy-five Leaguers present. One of our city district Leagues has arranged for a field day of athletic exercises. Successfully conducted district League excursions are reported and other social features in city district Leagues have been eminently successful.

Gains

A district of 25 societies reports a gain of 96 members, and another of 16 societies reports a gain of 118 members. A district of 34 societies reports an enrollment of over 1,500 members, and another of 14 Senior and 5 Junior Leagues reports a total membership of 1,392 and benevolences amounting to $1,035.88. The largest district reported has 2,517 members and the next largest has 2,227 members. This district has 1,165 Juniors who are not included, which would make a total membership of 3,392. The first mentioned district League reports 55 Junior Leagues, which would make a total of 2,572.

Conventions

A district convention of 18 leagues reports an attendance of 193 delegates. A

convention of 33 Leagues reports 184 delegates present. One district reports full delegation of all Leagues present. District conventions are reported having an attendance of 250, 175 and 375 delegates. A larger number of pastors was present at the conventions than for several years.

Outlook

Reports indicate in many instances that the recent conventions have been the largest and best the district Leagues have held. From all quarters successful district conventions with much interest and earnestness of spirit are reported. Reports call attention to the districts' "decided progress" and "increased activity." The revived interest and enthusiasm, the spirit and quality of the papers and addresses, and the good work done are among the things noted. The general outlook is more encouraging than for years.

State Leagues

Progress

One State has taken steps to effect a thorough reorganization on a basis in harmony with the suggestion made by the "Model Constitution" as adopted by the Luther League of America. State Leagues have exerted themselves to revive disbanded local Leagues and to stimulate interest in weak district Leagues. Also they have proposed the holding of "inner-convention" rallies by local Leagues located near together.

The report of nine State Leagues shows commendable progress. One of the smaller State League conventions had an attendance of 135 delegates and visitors. Another State convention had an attendance of 220 delegates, exclusive of visitors. Another State reports each of its seven district Leagues to have been represented by a full quota of delegates and that forty-one visitors were present. The State Leagues report gains of from two to twelve local societies.

Convention Features

A predominatingly large number of men were in attendance at one of the State conventions. At another convention the congregations of the other denominations adjourned their Sunday services in order that their members might attend the services of the Luther League convention. At this convention three services were held on Sunday at each of which there were audiences of over 1,000. A special feature of this year's conventions has been the very marked increase of attendance by pastors. For years there has been nothing like it. One small State convention had twenty pastors present besides delegates and visitors.

All the papers and addresses at these conventions have been of an exceptionally high order of merit. Officers declare that not for several years have the conventions been so largely attended by delegates and visitors.

There is a growing League sentiment in sections of the Church within States where such sentiment had not been prevalent before.

The Luther League is gaining in its hold on our pastors and people as the Young People's Society in the Lutheran Church.

Truly this is doing things! Certainly such a record for so short a period is encouraging. The Luther Leagues will accomplish still greater things.

Out of praying and working comes a sweeter prophecy, a dearer gladness, a profounder joy, and devout thankfulness to God for His blessings on the work when we have for a short period such a record of progress.

LUTHERAN STUDENT PICNIC

THE interest in students who are members of the Lutheran Church at the various State institutions is keen. Within the last few years it has grown. In consequence of this at some of our State universities, there are student pastors. Not a few of our Leagues manifest considerable interest in these young Lutherans who are away from home seeking an education.

The cut presents a group of students at the Kansas State Normal Summer School.

The Luther League of St. Mark's Lutheran Church of Emporia, Kansas, gave a picnic the middle of July for the Lutheran students who are attending the Kansas State Normal School. About thirty-five Lutheran students from several synods were present at this social function.

Special street car service and large Luther League banners had been arranged for the occasion. About 100 persons were present and all had a pleasant time.

Because so many Lutheran students are always attending the Emporia schools, and because they represent so many different synods, St. Mark's Lutheran Church, Emporia, might easily be called the Lutheran melting pot of Kansas. While the Luther League of St. Mark's always emphasizes the study of the Topics first, they do not neglect the social part of life, and they take a deep interest in the Lutheran students attending school in their town. They always do what they can to make them welcome at Church and to give them the benefit of a wholesome Church atmosphere.

F. G. N.

Luther League Topics

Thirteenth Week after Trinity. August 29, 1915.

A SONG SERVICE

Col. 3:16-17.

DAILY BIBLE READINGS.

Monday, August 23—Exodus 15:1-22.
Tuesday, August 24—Psalm 95.
Wednesday, August 25—Psalm 96.
Thursday, August 26—Psalm 98.
Friday, August 27—Psalm 149.
Saturday, August 28—Matt. 26:30.

HINTS FOR LEADERS.

(Note.—All the hymns suggested should be practiced beforehand.)

Hymn 130. Psalm 100. Gloria Patri. Prayer by pastor.

Leader.—We began our service with a hymn to the Holy Ghost. It is only by the leading of the Spirit that we can pray and praise aright. Prayer is common to the religious heart. Praise is often forgotten. This song service is a service of praise and we can find no better words for our expression of praise than in the 103rd Psalm, which calls upon the soul to consider the multitude of reasons man has for praising God.

Read Psalm 103 responsively.

The Psalmist calls upon the soul of man to praise God. Let us lift up our soul in His praise in singing Hymn 58.

It is our Christian hope that should lead us to praise God, and true praise is shown in the sacrifice of a life which confesses His name as we read in Rom. 15:8-13; Heb. 13:14-15 (read by two present). It is this thought that is expressed in that beautiful hymn from the Latin, in which we acknowledge our dependence on God here and our assurance of blessedness hereafter. Sing Hymn 195.

The future occupation of the saints is singing praise to God. Read 5:8-14

We can do here what the saints do there, praise Christ. Let us praise Him in singing Hymn 196.

Brief comment on topic or paper on "Praise in Song." Closing Hymn 52.

(Suggestions by the Topics Secretary.)

If the pastor of your church consents, this song service may take the place of the regular vespers which in many churches is omitted during August anyway. Some of the hymns suggested are found in various settings with solos, duets and quartets. The use of such will add variety. The program arranged below provides both processional and recessional where such can be used to advantage.

Nine representative standard hymns have been selected for this program which were written by men of many types of Christian belief. Most of them have become popular with all bodies of Christians. There should be a brief paper on the daily readings, one on the "Lesson" under which we have given a few sentences, and one on "True Christian Hymnody" (see paragraph below).

Before each hymn is sung, after the processional, let some member give a two-minute characterization of the author. Then every one will sing the hymn with a new interest. The hymn numbers are those in the Luther League Hymnal; those in brackets refer to synodical hymnals.

If, through an occasional song service like this one we can develop among our young people a love for the very best of our church hymns, the League will be rendering the Church a splendid service. To this end, please use the following suggested program exactly in the order laid down.

The Processional—*No. 105—"My Faith Looks Up to Thee" (G. C. 435; G. S. 190; O. Jt. 492).

Psalm 95 (read responsively). The Gloria Patri. Prayer.

The Lesson. Col. 3:12-17.

Observe St. Paul's use of Christian song in teaching. Singing is a part of the worship of God's House. Hence we must guard against falsehood and everything unworthy in our hymnody. The Lord, realizing the inadequacy of human verbal expression, has given us "the power to sing and thereby to worship Him as we could in no other way." The Psalms and Scripture hymns, such as the "Gloria in Excelsis," "Magnificat," "Nunc Dimittis," etc., "are the perennial songs of the Church for the same reason that the Lord's Prayer fits all times and seasons" (Horn).

True Christian Hymnody is such "as embodies the spiritual consciousness in a fitting form and adequate excellence, which normally grows out of a just appreciation" of true New Testament worship and doctrine. The best Christian music is objective and reflective, not subjective and highly emotional. "It calms, elevates, hallows, subdues. Faith is its coloring; reverent orderliness its character." It is wonderful how men of widely differing beliefs and types have written the hymns that are standard today. Our selections for this evening have been made to illustrate this fact.

Nine Representative Standard Hymns.

Our Processional Hymn of the evening was written about 1830 by Ray Palmer (1808-1887), an American Congregationalist minister. This hymn has been translated into twenty languages and may truly be rated as the best popular standard hymn ever written by an American.

No. 201. "Jesus, the Very Thought of Thee" (G. C. 224; G. S. 113; O. Jt. 284). Author, St. Bernard of Clairvaux (1091-1153), a good representative of the best Roman Catholic hymn writers. Was a pious abbot of the Middle Ages, whose power over kings and popes, as well as the common people, was wonderful and unsurpassed. His eloquence impelled the Second Crusade. "If ever there lived on earth a God-fearing and holy monk, it was Saint Bernard of Clairvaux" (Luther). Unselfish, spiritual, his was "the white flower of a blameless life." This hymn and "O Sacred Head" abide in the Church as his most lasting memorials.

No. 249. "Wake, Awake, for Night is Flying" (G. C. 580; G. S. 214; O. Jt. 462). Called "The King of German Chorals." Philip Nicholai (1556-1608), author of both words and music, was a Lutheran theologian and preacher of extraordinary eloquence. This hymn, written during a pestilence in 1599, is a jewel of German hymnody, marked by its fervor of personal faith and love and its poetic and musical

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 34 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

rhythm. It exercises a powerful influence wherever Lutheranism exists in the German language. Use the original tune as found in Luther League Hymnal.

No. 78. "Joy to the World" (G. C. 134; G. S. 210; O. Jt. 23). Author, Isaac Watts (1674-1748), a British dissenting minister, in some respects not very orthodox; so prolific as a hymn writer that he was called the inventor of English hymns. We select this one, written in 1719, as one of his best.

No. 161. "Rock of Ages" (G. C. 367; G. S. 402; O. Jt. 255). Written by Augustus Toplady (1740-1778), a strict Calvinist. This hymn, written in 1776, as an argument against Methodism, "is unsurpassed in expressing the hope and confidence of the Christian soul." It is one of the most popular hymns in any language.

No. 205. "We Love Our Church." Though this hymn cannot yet be called a popular standard, we insert it here to present a hymn of real merit which has been composed by living Lutheran writers of America. The words are by Dr. Whitteker and the music by Dr. Haas.

No. 153. "I Heard the Voice of Jesus Say" (G. C. 106; G. S. 161). Author, Horatius Bonar (1808-1889), a Scotch Free Church minister. Though a writer of some note, his fame rests chiefly upon his poems and hymns. This one, written in 1850, is his best and has become a popular standard.

No. 156. "Jesus, Lover of My Soul" (G. C. 231; G. S. 122; O. Jt. 290). Author, Charles Wesley (1707-1788), brother of the founder of Methodism, a minister in the Church of England. He opposed his brother's doctrine of perfection. He wrote six thousand hymns, many of which are in constant use. This one, written in 1740, is his very best, and is sung in many lands and climes.

The Offertory—Special music by the choir.

Prayer by the pastor.

The Lord's Prayer. Benediction.

The Recessional—No. 13. "All Praise to Thee, My God, This Night" (G. C. 522; G. S. 15; O. Jt. 316). Author, Bishop Thomas Ken (1637-1711), a prelate of the Church of England of rare piety, sweetness of spirit and fearless independence. He is noted as the author of this, one of the purest hymns in the English language and of the universally used doxology which forms the last stanza.

Lit.—Lutheran Cyclopedia, Schaff-Herzog, Duffield's English Hymns, any encyclopedia.

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Fourteenth Week after Trinity. September 5, 1915.

WHAT DO OUR COLLEGES OFFER OUR YOUNG PEOPLE?

Psalm 119:9-16.

DAILY BIBLE READINGS.

Monday, August 30—Proverbs 1:1-9.
Tuesday, August 31—Proverbs 2:1-9.
Wednesday, September 1—Proverbs 3:13-26.
Thursday, September 2—Proverbs 4:1-9.
Friday, September 3—Psalms 119:105-112.
Saturday, September 4—Psalms 119:65-72

HINTS FOR LEADERS.

Opening and Closing Services from the L. L. Hymnal. Hymn 43. Psalm 67. Scripture, Psalm 119:9-16. Prayer by pastor or leader. Hymn 53.

Three-minute talks by Leaguers. Discussions on religious advantages. What is the object of an education? How do our colleges compare in practical results with State institutions? What advantages have our denominational over State schools? (a) The faculty a type of men who aim to develop character. (b) Usually the classes are smaller; the teacher can give the student more individual attention.

Hymn 159. Summarize discussion in REVIEW. Summarize discussion in Topics. Hymn 20. Lord's Prayer. Benediction.

By "Our Colleges" we take the subject to mean our church institutions. What do these institutions offer as over against state and private institutions and institutions under other religious influences and control? This is a question of real importance to our Lutheran young people as well as to their parents and the answer that is given means a great deal as to the future of such young people and also the future of our Church.

While most of our church colleges are not classed among the big colleges in number of students or in the value of their property and endowments, still they are well equipped institutions prepared to do the work they undertake. The smaller college has some decided advantages over the larger colleges and universities. In the former the personal touch between the professors and the students is much closer than in the latter, and this personal touch is one of the biggest factors in a college education.

The professors in the church college are selected not only with a view to their scholarly attainments but also with a view to their Christian faith and character. To some this may seem to be a matter of small consequence, for they may contend that as a rule not more than one of the faculty is teaching religion and that it makes no difference what views upon religious subjects the others may hold. But it should be borne in mind that there is a proper Christian attitude toward any subject and the faith and character and life of the professor have a decided influence on the student aside from the direct work of the class room.

The professor in geology, for example, has unlimited opportunity to present his subject in such a way as to exalt the infinite majesty and power and wisdom of God, but on the other hand, if he be so disposed, he may not only despise such opportunities but even make contemptuous remarks concerning the Sacred Record.

If the student imbibe from any professor such a godless worldly spirit he is harmed beyond measure, and for him to be exposed to such harm unnecessarily is a most serious matter. The church college offers the very greatest safeguards in this direction. It is of supreme importance that the subtle influence of the professor shall be in accord

with a solid evangelical faith, and that there shall consequently be no undermining of the faith of the student. Our church colleges offer a wholesome moral and spiritual atmosphere in which the advanced training and culture of the student takes place. It is of the greatest importance that the home training and religious ideals of youth shall not be upset and destroyed during college days, and therefore the life of the institution should be in harmony with the spirit and traditions of our own church. This manifestly will not be found except in institutions under the control of our church.

Young men and young women who love our church will find in the church college exceptional facilities for training in efficiency as church workers, and they should prize these opportunities and utilize them to the fullest extent.

This should be a deciding factor in the selection of the college to which our young people shall go. Many a young person of brilliant promise has had his religious ardor dampened and his faith sadly weakened, if not destroyed, during his college days because the institution to which he went exerted a negative rather than a positive influence upon him. He has come home indifferent and careless about his church and the worst of it is that he whose love has thus grown cold can seldom be reached to rekindle the fires of his devotion.

A college course means much more to the student than just so much learned out of the books. In many respects the church college has nothing to offer that is superior to what is offered by state and private schools, but when we consider that a thorough education includes the whole personality, then it must be conceded that on the moral and spiritual side the church college is far superior to these others and so our Lutheran young people should be hearty and enthusiastic supporters of our own church colleges. If we scatter our patronage we weaken our schools and give a material advantage to others. We have reason to be proud of the splendid work done by our Sixty-four Lutheran Colleges in this country, most of which have in their student body a large number of students not from our churches, which is a tribute to the efficiency of these schools in comparison with others. Many of our church colleges are ranked very high by the state and national educational boards and we as Lutherans ought to appreciate and use what we have, and be thoroughly loyal to our schools and thus make them still greater and more efficient.

Fifteenth Week after Trinity. September 12, 1915.

THE RELIEF COMMITTEE AT WORK

Romans 16:1-2.

DAILY BIBLE READINGS.

Monday, September 6—Luke 4:16-21.
Tuesday, September 7—Luke 10:25-28.
Wednesday, September 8—Jas. 2:1-10.
Thursday, September 9—Acts 6:1-8.
Friday, September 10—Psalm 41.
Saturday, September 11—Matt. 25:3-46.

HINTS FOR LEADERS.

"The Relief Committee at Work" (Missionary, Inner).

Hymn 149. Psalm 46; followed by repeating Creed. Prayer by one of the members or collect from Opening Service by entire League. Scripture lesson on thought, "Bear ye one another's burdens," I Cor. 13:1-8. Vocal solo by a member, No. 153, L. L. Hymnal. Bible selections to be read by members, Mark 12:33; Romans 16:1-2; I Timothy 1:5; Heb. 6:10; I John 2:10.

Topic, "The Relief Committee at Work" (Inner Missionary). Chairman of committee give an outline of work accomplished, or work planned. Pastor might be asked to give a brief talk on the importance of Inner Mission work. Topic as given in leaflet and REVIEW to be read or explained by two of the League members. Discussion.

Recitation by a member, Mrs. Hemans' beautiful poem, "Our Daily Paths." Hymn 161, repeating Lord's prayer and benediction by pastor.

By the Rev. Ambrose Hering,
Supt. Lutheran Inner Mission Society, Pittsburgh, Pa.

In this sixteenth chapter of Romans, Paul asks the brethren to greet his helpers. And he enumerates a list of twenty-two, including several households. Here were people who had heard the Gospel. Now they were practising it. In these modern days, too much of Christianity, so called, manifests itself simply in attending church and Sunday school, and receiving Communion regularly. This is not Christianity. Christianity must mean service. Faith must become practice. The seed that is sown must bear fruit. Christianity is a life to be lived here and now, as well as hereafter. To the statement that Christianity is a failure, the reply was once made that no one could tell, as it had never been tried. Rather true, is it not? Have you given it a fair trial?

Inner Missions represent Christianity applying to sin and misery in the world the faith we profess to believe. Applied Christianity and practical Christianity are but other names for Inner Missions. Christian social service, evangelistic work, Christian charity, deaconess work, are forms of Inner Mission activity.

In order to do Inner Mission work, it is not necessary to become a deaconess or ordained lay-worker, nor is it necessary for a congregation to engage a deaconess. Inner Missions costs very little in money and equipment. A sincere heart with a zealous hunger for souls is the essential requirement.

Every Luther League surely wants to do some Inner Mission work. In fact it needs

to do it to preserve and add to its own vitality. What is there to do, and how is it to be done? Rural and smaller town Leagues, can they do anything? Yes. Much good work can be done in most any community. Most Luther Leaguers have heard much about the heathen in India, Africa and Japan; how they live, and what they do. Do we know as much as we ought to know about the heathen in our own cities, towns and neighborhoods? How they live and what they do? Let Inner Missions help you to find out.

First. Arrange for the members of your League to draw an accurate map of your town or community on a fairly large scale, allowing space to indicate the name of each important street. On the map indicate the location of all churches, synagogues, missions, Christian forces, schools, civic organizations, settlements, libraries, playgrounds, etc., using colored ink. Indicate in black all saloons, dives and centers of evil. Locate theaters, amusement centers, questionable clubs; in this way you can balance the constructive forces against the destructive forces. You will be surprised to find how God is at a disadvantage. What are the churches doing for the poor? Are they located where the poor are, or are they in well-to-do communities? Find out if you can, what the poor think of the church, and why? What proportion are not connected with any church? What is being done for the foreign groups?

Get a clear idea as to the geography of your community. Find out as to the population, nationality and density. See if there is any over-crowding.

Get into touch with the physician of your town and find out about disease, health conditions, infant deaths, industrial accidents, illegitimacy, hospitals, etc.

Then see the lawyers, probation officer and police chief or lieutenant, and find out about crime, age of offenders, where they live, their nationality, etc. Do they belong to any church, etc. Get acquainted with your prison system and court procedure. Is it what it ought to be? Possibly you can find out something about poverty from the organized charity office, physicians, police or public charities office. Find out the causes of poverty. What relation have disease, unemployment, physical debility, intemperance and moral character to it?

Do not fail to interview the public school principal and grade teachers. They can give you valuable information along many lines. What provision has your town made for the care of dependents, delinquents and defectives? Visit your public institutions, like the hospital for the insane, county homes, city homes, city hospitals, tuberculosis sanitaria, city farms, etc. Satisfy yourself that these institutions are properly administered, and that the inmates and patients are receiving adequate medical treatment and physical care.

If a certain ward or section shows much disease, find out the reason. Is it due to poor housing, bad sanitation, or inadequate nourishment? Then find out the figures of last year, and the year before, and note if things are getting better or worse, and at what rate. Note if good clean street conditions and good housing bear any relation to spiritual development. Be prepared for surprises at all times.

Study your system of city, town or township and county government. How are the elections conducted? What do the people as a whole think of your public servants? Are the best people in politics to clean it up, or is it in the hands of rotten politicians? Is there any relation between politics, liquor and vice? Canvass your own Bible class, or the men of your Church, and see how many voted last election. Does your town or community have any definite information as to how the people's money is spent? Find out how the tax rate is determined, and what share the real estate interests bear. If there is a red-light district in your town, find out who own the questionable houses. Study the industries, their health hazards, steady or seasonal work, wages, etc. Is there union labor, and have there been strikes? Are women and children employed, and do they receive adequate protection? Find out about unemployment. Is there any industrial welfare work, or any attempt to train and advance workers, or provide for old age; any profit sharing, or pensions?

To make a thorough and searching Inner Mission survey many elements can be drawn in. It may be deep and complete, or brief. Be sure your information is accurate.

Second. Now that you know what your community looks like, and how your neighbors live, you are in a position to adjust your Luther League activities to the needs. You can make your own life count for more now. You know where you are most needed. Your duty is clear.

Are there any patients in hospitals or other institutions you can help? How many pastors are visiting regularly? Could you arrange to hold regular religious services? Communicate with the probation officer. Possibly you can be a big brother or sister to some unfortunate youth. The doctors,

lawyers, school teachers, may be able to direct you to a family which needs a "good neighbor," and Inner Mission visitor. Have a regular committee, which is to be on the lookout for such needs, and report at every meeting. Through the charity office and school, get into touch with poor families and plan to give out Christmas baskets to such as are very deserving, having suffered through sickness and death, being careful not to duplicate. Be sure you are at all times a friend to the down-and-out.

Start Boy Scout and Camp Fire work if there is none, or see the leaders in this work. They need you. Of course in all this work your pastor has been your leader, and in visiting families, you can render him much-needed help.

Possibly you could organize a daily vacation Bible school in your parish, or in some tenement district where there is a clear need, and do the follow-up work. Under the leadership of your pastor and the interested men and women of your Church, you could arrange for open air services on some down town street corner; say Saturday evenings, or possibly you could arrange for evangelistic meetings in some of the shops, stores and mills. There is no end to what can be done. All you need is soul hunger. Inner Missions is winning the heathen at home, and safeguarding the endangered. Why not take up some of this work in your League?

Note.—The Pittsburgh Inner Mission Society, 609 First National Bank Building, Rev. Ambrose Hering, superintendent, will be glad to furnish further help and information to interested Leagues. The monthly, The Inner Mission Worker, will in the near future contain considerable information which should be helpful to active Leagues. The new "Brotherhood Topics" in preparation, should also be valuable and suggestive.

Sixteenth Week after Trinity. September 19, 1915.

GROWTH IN GRACE

II Peter 3:17-18.

DAILY BIBLE READINGS.

Monday, September 13—I Thess. 5:12-25.
Tuesday, September 14—John 17:9-19.
Wednesday, September 15—Heb. 2:5-18.
Thursday, September 16—Matt. 5:43-48.
Friday, September 17—II Tim. 2:19-23.
Saturday, September 18—Phil. 1:3-11.

HINTS FOR LEADERS.

Subject, doctrinal, "Growth in Grace" (sanctification).
Use Opening Service and Collects in Topics leaflet.
Psalm 51.
What the Word says on this topic. Have older members give chief thoughts in the Topics leaflets, "Daily Bible Readings."
Bible reading for the service. Sanctification typified, Gen. 2:3; Ex. 19:14. Meaning of, I Pet. 1:15-16; I John 1:9. When it begins, Rom. 3:24; 5:1-2. Its method, II Cor. 4:16; II Pet. 3:18. By whom made possible, Ezek. 37:28; I Cor. 1:2, 30; Rom. 15:16. Chief means employed, Psalm 119:9; John 17:17. When completed, Matt. 24:13; Rev. 2:10.
What the "helps" say: The Catechism, the leaflet, LUTHER LEAGUE REVIEW, Church paper. Here have the lately confirmed take prominent part either by reading important paragraphs carefully selected and assigned beforehand by the leader, or better, if possible, have them give from memory the substance of the part assigned to them. Then let the leader or the pastor give summary of the chief points presented and make special application.
Closing service in Topic leaflet.

(Topic reviewed by Rev. Paul W. Koller.)

The Apostle Peter is writing to the Christians of the various churches throughout the world. In his first epistle he addresses the churches of Asia Minor particularly.

Now he addresses all who have the same precious faith as himself. This epistle without doubt was read wherever little bands of Christian men and women met together for worship and the hearing of God's Word. It brought them the assurance of their faith as proven from the old Scriptures, and also earnestly exhorted them to live and serve as true followers of Jesus Christ. In the verses which form our Scripture lesson and give us our topic they are urged to grow in grace.

I. Steadfastness.

In the verses immediately preceding our lesson Peter speaks of the second coming of Christ and of the errors that would be abroad at that time. These teachers of false doctrine would strive to turn them from their faith. Therefore, said Peter, "beware lest being led away with the error of the wicked, ye fall from your own steadfastness." This exhortation was greatly needed at that time, and it is just as much needed today. Steadfastness is necessary to the Christian. The forces that would wrest from us our faith are numerous and powerful. The only hope for a Christian is to hold firmly to his faith in Christ Jesus. Our young people especially are assailed by new ideas concerning the Scripture and the social side of Christianity. If we are not well grounded in our faith or acquainted with the teaching of the Bible we are in danger of being swept away into error. There are few exhortations more important these days than "Be ye steadfast in the faith." Our Master said to the angel of the church at Smyrna, "Be thou faithful unto death and I will give thee a crown of life."

II. The Value of Growth.

It is a good thing to continue in the grace of God. Peter urges it very earnestly as necessary to the Christian life, but it is not all that is necessary. If they would abide they must grow in grace. To simply stand would not be enough, for in things spiritual no one can stand still; we either

advance or we slip back. The reason for this is that Christianity is not something we put on as a coat or cloak, it is our very life. If we are not growing stronger and worthier in our Christian life, then Christianity is only a name. Our faith grows as it reaches out in its experiences and at the same time holds fast to Christ. Our spirit grows more like that of our Master as we strive to live like Him. We are to grow in self-abasement, in power of work, in power of concentrating the mind on the truth, in power to bear hardships and injuries, and especially in those things in which we find ourselves to be deficient.

There are many other things in which we must grow, but above all things else we are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

III. How Do We Grow in Grace?

As the plant needs soil, air, light and culture, in order that it may grow, as the body needs food and care in order that the child may develop into the man, so there are conditions indispensable to spiritual progress. God has richly provided the means for all who desire to advance in the divine life. The study of God's Word, the diligent attendance upon the ordinances of the Church, constancy in prayer, faithfulness in work—these are sources of spiritual strength, the word and the sacraments being true means of grace, which dare not be neglected if we would grow spiritually.

Then, too, those who would grow must constantly strive against those hindrances both without and within which retard the development of a true Christian life.

It should concern us to know whether we are growing in grace or not. Let every Leaguer set about finding out whether he is a better Christian today than he was at this time last year.

QUESTIONS.

1. What will become of a Christian who does not grow?
2. What is the grace of our Lord Jesus Christ?
3. What things hinder our growth spiritually?
4. Have you grown this last year?

—

Seventeenth Week after Trinity. September 26, 1915.

HISTORY OF YOUR OWN LUTHER LEAGUE

Deut. 6:1-9.

DAILY BIBLE READINGS.

Monday, September 20—John 15:1-7.
Tuesday, September 21—John 15:8-16.
Wednesday, September 22—John 15:17-27.
Thursday, September 23—Rom. 12:1-8.
Friday, September 24—Rom. 12:9-21.
Saturday, September 25—Rom. 13:8-10.

HINTS FOR LEADERS.

"History of Our Own Luther League" (Historical). Hymn 135. Before singing this hymn, leader might tell in a few words of the life of the author of our Rally Hymn; her example worthy to follow. After opening hymn, all repeat Psalm 122. Prayer by pastor for special blessing on our League work. Scripture by leader, Deut. 6:1-9. Hymn 213. Review of League's work by leader or chairman of membership committee. Remarks by pastor. If possible, have greetings from former pastor or pastors. Selection by League choir, entire League uniting in chorus. Hymn 205, L. L. Hymnal. Lord's Prayer. Hymn 140, Luther's battle hymn, "A Mighty Fortress Is Our God." Closing service and Benediction.
(Some suggestions by the Topics Secretary.)

This is the fourth of what we have called "Local Interest" historical topics. Naturally it depends upon the local devotional committee and the essayist for the evening whether this topic is made interesting.

It is much easier than some of the other similar topics because you probably have the matter in a shape easily to be secured. As quick as you receive this number take up the matter of getting a good historical sketch of your Luther League written.

It might be well to preface your program by having some one give a bird's-eye view of the Luther League movement as a whole. You can find a complete brief sketch of the Luther League movement in the Luther League Topics, No. 74, second quarter, 1913. Also in the LUTHER LEAGUE REVIEW for March or April of the same year. You remember that was the twenty-fifth anniversary of the movement.

And when you have written this sketch, make a couple of carbon copies, place one in the files of your congregation and one in the files of your Luther League. The older they become, such historical sketches become more valuable.

Following are some of the facts to be secured and woven into your sketch:

(a) Were there any young people's organizations in your congregation before the Luther League was started? If so, what were they? Give brief survey of what they did for the young people.

(b) The date, place, circumstances of the organization of your League.

(c) The name and something about pastor under whom your organization was made.

(d) Give names of the officers and their terms, and something about such who have been leading spirits in the work.

(e) Give names and something about your active workers who may have been called into the Church Triumphant.

(f) Tell something about methods of work, what good things you have accomplished. Be careful to state facts just as they are. That is history.

(g) A separate paper, very brief, may be in the nature of an appeal for better work and greater things in the future.

The Junior Luther League

REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

Vacation

During the month of August many normal Church and Bible School activities cease and people go away for their vacation. Those boys and girls of our Leagues, as well as the superintendents and assistants, who plan to be away, we heartily wish a pleasant and profitable sojourn. Then upon your return begin the year's work with increased energy and zeal, so that the work may become more effective, more efficient, in the development of the Church's youth.

A Broad View Needed

One result of our vacation should be to enlarge our ideas and increase our vision of the work to be done in our Leagues. The mere going away, for a period of time, and returning, without having gained something tangible and definite, is time and energy used to small advantage. As Christian leaders and workers, it is imperative that we so spend our vacation time as to contribute to our general development for effective Christian service. Then, upon our return, with stored up energy, we will labor that much the harder.

Plan Comprehensively

With the beginning of the fall season let us not overlook the need of planning carefully our year's work. This we can think of while away in the mountains or at the shore. The bigness of nature will suggest that our work be comprehensive. The wonderful unity of nature will suggest the thoroughness of our plan. Let these two features be the guiding principles in the thought we give to the future work. In so doing, let us endeavor to *accomplish,* during the year, our aims. By all means, let us arrive somewhere through definite, comprehensive planning, plus persistent energy in working the plan. By working in such a way we will view with satisfaction the work done for God, after the year has again passed into history.

Some Leagues are busy some of the time, others are busy all of the time. In which class is your League?

Are you interested in the boy, the girl of your church? If so, what are you doing to make effective this interest?

Should we not have a Boys' League and a Girls' League in all of our Lutheran churches? Surely the boys and girls are worth such an effort. By all means, plan to interest them in the church at this vital period of their lives.

Topics for September

September 5—"Paul and Barnabas Suffer for the Gospel." Acts 13:44; 14:1-7.
September 12—Missionary Program. Suggested topic, "Our Own Society at Work for Christ."
September 19—"Paul Heals a Lame Man." Acts 14:8-18.
September 26—"Paul and Barnabas Return." Acts 14:19-28.

September 5.

By W. H. Menges.

The Story Told—When we study the missionary tours of Paul and Barnabas, we should ever keep in mind that our Lord is unfolding His plans for winning the world unto Himself, by the efforts of two consecrated men, Paul and Barnabas. During the missionary efforts of these two men it happened, as it very frequently does, that those who are best fitted to receive the gospel of Christ rejected it, while others from whom not so much could be expected, accepted it. From Antioch, Paul and Barnabas fled to Iconium. Here, too, they were remarkably successful and "a great multitude both of the Jews and also of the Greeks believed." It was not very long before the enemies of these two men succeeded in stirring up the people. Paul having preached on the Sabbath previous, so pleased the majority of the people that they insisted that he should preach the next Sabbath. On this occasion almost the entire city was gathered together to hear the Word of God as it was to be preached by Paul. When the Jews saw the multitude that came out to hear Paul, they were filled with jealousy and endeavored to contradict the preaching of Paul. But Paul and Barnabas became bolder and spoke out against the Jews, inasmuch as they did not receive the gospel of our Lord, which was to be unto them eternal life. But now this was to be offered to the Gentiles. When the Gentiles heard this they rejoiced and glorified the Word of God, which was spoken unto them by Paul and Barnabas. This caused no little stir among the people and there arose a division among them, some of them holding to the Jews and the rest believing the Apostles. Paul and Barnabas having heard of the assault that was to be made upon them, fled from the city.

Scripture References—Job 21:3; Acts 3:18; Acts 5:41; Acts 9:16; Rom. 8:17; I Cor. 9:12; I Thes. 2:14; I Thes. 3:4; II Thes. 1:4-5; II Tim. 1:11-12; Reb. 11:25; I Pet. 3:14-17; I Pet. 4:16-19.

Main Lesson—Our service for the Master may mean trials and hardships, but if we are faithful we shall have our reward. II Tim. 2:12, "If we suffer we shall also reign with him."

Other Lessons—We need not fear the obstacles which Satan puts in our way to hinder the influence of the gospel. The hindrances which Paul and Barnabas found in their way became, under the providences of God, advantages. Sufferings vanish when we think of the glories promised. The true ambassador of the gospel rejoices that he is counted worthy to suffer for His cause.

Suggested Topics for Original Essays—Are the sufferings which we are called upon to bear

as ambassadors of Christ to be compared with those which He endured for us? What sacrifice did Barnabas make when he became an Apostle? What do you know about Iconium? What are the requirements to become a faithful missionary?

SEPTEMBER 12.

Use regular form of League program, including the scripture and hymn memory work. Have one of the members prepare a suitable prayer in advance and read it at the meeting. Suggested scripture reading, John 5:36-47. Use the hymn, "Work, For the Night Is Coming." Select a suitable recitation on "The Need for Workers."

The House of Do-What-You-Can

Something was wrong with the Junior Missionary Society of St. John's.

When it was first organized everything went along beautifully. All the members seemed eager to do just what Miss Edith, the superintendent, asked them to and the meetings were fine. But now as they started in on the third year everything seemed wrong.

The meetings dragged along and no one was very eager to go. When Miss Edith asked the members to do something there was a glum assent or a complaining murmur.

Before the June meeting opened some of the members were talking together, on the church steps.

"I'd rather do anything in the world than be the secretary," said Mary Lee. "I don't see why they didn't make someone else secretary. I just hate to bother with these old minutes every meeting."

"You don't hate that as bad as I hate being treasurer," said James Allen. "It's fun enough carrying your own money, but to have to poke off home to carry this missionary money when you want to stop and play makes you tired. Then that old report never is ready when it ought to be; for all that mother's always making me take my play time to make it out."

"I'd love to be the treasurer," spoke in Helen Andrews, "but it's this business of having to get up the programs that makes my life miserable."

"That isn't as bad as always having to sing," said Margaret Brown. "Suppose every time the society met the leader said to you, 'Oh, Margaret dear, you sing to sweetly, you must sing for us next meeting.' Sometimes I just wish I couldn't sing a note. I get so tired of doing nothing but sing, sing, sing!"

The president interrupted the discussion by tapping the bell to call them from the steps into the church and the meeting began. Miss Edith was on the program to tell them a missionary story. She had intended to tell a story of David Livingstone, but for some reason she changed her mind and this is the story she told them.

Once upon a time there was a house that was called the House of Do-What-You-Can't. It was not called that when it was new. At first it started out just as any other house and everybody loved to be in it. But after a while everything in it began to go wrong. There was not a thing in it that wanted to do its own work. The coffee pot tired of being just a coffee pot and wanted to be an alarm clock. The alarm clock said it was no end of trouble having to always be alarming so early in the morning, so one morning it just quit and all the family got up late and everything went wrong all day. The dust pan sprawled right flat down on the floor when the maid tried to hang it up, because it hated to have to have dust swept into it instead of being able to pick it up like the coal tongs did. The tea-kettle wouldn't boil because it was sick and tired of just boiling, boiling, boiling! The slaw cutter wouldn't half cut because there was no fun in doing nothing but cut cabbage all the time. The scrubbing brush was tired of scrubbing, the telephone was tired of telephoning, the coal scuttle never wanted to see another lump of coal, and even the electric lights said they were tired of being turned on and off just to suit other people. Affairs were in a terrible state in that house. The people who lived there just kept getting crosser and crosser because nothing went right and not a thing in the house wanted to do its own work.

The only things in the whole house that kept right on working happily were the broom and the mop. They saw how things were going and it made them very sad. They tried to do what they could. They swept and polished beautifully, but they soon saw something else had to be done, to make that house fit to live in. So one day the broom called all the things together and marched them up before the mop who stood up very straight and dignified. Then what a lecture he did give them! He told them that that house which had been such a lovely place wasn't fit to live in any more, just because everything in it wanted to do something it couldn't do instead of doing its own work willingly and pleasantly. He talked to them until they got so ashamed they almost cried. Then he talked to them until they saw how ridiculous it was for them to make such a fuss about doing their own part of the work and then they almost laughed out loud.

He kept on talking until the alarm clock alarmed just in time and all the things scampered off in great glee. The tea kettle was soon boiling merrily, the tongs filled the grate full of coal so that the flames sprang up gaily. In a few minutes everything was at work just as happily as could be.

The whole family felt the change of atmosphere and that very day the name of that house was changed from the House of Do-What-You-Can't to the House of Do-What-You-Can.

Miss Edith never did tell them why she changed her story, but they must have found out for now that is a regular Do-What-You-Can Society.

Some Missionary Interrogation Points. (Questions to be asked by the superintendent and discussed.)

1. How many members are enrolled in our League?
2. What is our average attendance?
3. How many boys and girls in the Bible school not in our League?
4. How can we interest them?
5. Are we willing to work for Christ?
6. Are we anxious to work for Christ?
7. Are we studying to be good workmen?
8. Do we read missionary papers and books?
9. Are we praying daily for missions?
10. Are we giving to missions?

The Candy Baby

The "Candy Baby's" name was Yuki san. She was not made of real, sure enough candy, for she had bright black eyes, and straight black hair. She wore a pretty kimono with a great big bow in the back and she ran about and played with the fifty-nine other children in the Japanese kindergarten. But notwithstanding all this she was the "candy baby," and this was how it happened.

One day when the Mission Band was meeting in St. John's Church, Dr. Marks, the pastor, came in holding a queer looking envelope with two foreign stamps on it. All of the boys and girls were wondering what was in it, for they knew Dr. Marks had a sister who was a missionary in Japan and sometimes she sent such interesting things for them to see.

After they were through with their program, Dr. Marks took a letter out of the long envelope and said, "I want to read you something from a letter that came from Japan yesterday. It is about the same kindergarten from which came the pictures I showed you last month. You know I told you that it was full then, and we felt so happy to think that there were no more empty chairs, but that there were enough children coming to fill every one. Now I want to read you how one little girl feels because there are no more empty chairs." He unfolded the letter and read what his missionary sister had written: "This morning the dearest little girl came to the kindergarten with her grandmother. She lives not far from us and several months ago when we were trying to get children for the kindergarten I asked her to come. Neither of her parents are Christians and although she begged them to let her come with the other children, they always told her, no. Since then the grandmother has joined our Church and she kept talking to little Yuki san's mother until finally she agreed to let her come, if the grandmother would come along.

The dear little thing came in this morning all smiles and bows. She was so happy to be here with the

other children. But each smile and bow of hers made my heart sadder and sadder, for I knew I would have to tell her that there was not a single vacant chair and not room for one more at any of the tables. I called her grandmother aside and told her that the kindergarten was full and that we could not take any more chilldren until we could buy more chairs and tables and enlarge our room. The tears came into the grandmother's eyes. "I have tried so hard to get her to the Christian Kindergarten," she said. "I never thought about your not having room for her. Could you not make room for just one more?" "That is what we have done for each of the ten last ones that have come in," I said. "You see there is barely room to get around now. We really ought not to have more than twenty in this room. I promise you that if we can enlarge the room Yuki san shall be the first child to be taken in."

Then I went over to Yuki san. How could I tell that dear little bright-eyed baby that she must go back home. "Yuki san," I began, "you see, so many children have come to the kindergarten that it is quite full and we do not have room for you just now." She did not say a word. Japanese children do not tease and storm like our young Americans, but her bright eyes filled with tears as she looked pleadingly up into my face. And then what do you suppose I said, brother mine? Why just at that minute I thought of you and of all of the children in that splendid church of yours, and before I knew it I said, "But Yuki san I know of some boys and girls over in America who are going to send us some money to make this room larger and to buy more chairs and tables and when it comes you are to be the first little girl to come in."

Maybe I spoke too quickly, but as I looked at the tears rolling so quietly down those dear little brown cheeks I just could not help it. She looked up at me so trustingly: "Will it come tomorrow?" she asked. "Not tomorrow, dear," I answered, "for it will take a month for the letter to go to America and another month for the money to come back, but I believe it will not be very much longer than that."

Now you see what I have done. It will take $150 to enlarge the room and about $120 a year to get another teacher. I suppose I promised too quickly, but it almost breaks my heart to turn away these dear little ones who are so eager to learn. Our friends in America just cannot realize what an opportunity this is. Every child taught is the best missionary we can possibly send into the homes to the parents. It seems like a big thing for me to have promised, but I am sure the children in your Church spend enough money for candy every year to support this extra teacher and buy everything we need.

Every one was very still when Dr. Marks finished reading the letter. It seemed that some of Yuki san's tears had crossed the Pacific Ocean and were running down the cheeks of the St. John's Mission Band.

"Let's do it," said Eva Cummings.

"Do what?" asked Minnie Lester.

"Why, save our candy money and get the things that dear little Japanese baby had to have to stay at the kindergarten and make room for the others that want to come."

"Oh, I say," said Frank Thorton, "let's name her 'the candy baby.' I have ten cents in my pocket right now I was going to buy marshmallows with to toast tonight, but here goes for 'the candy baby,'" and he handed it to Dr. Marks.

"Here's five cents mother gave me for peanut brittle," said Eva. "Uncle Doctor says I eat too much candy anyway."

"I haven't any now," chimed in little Ethel Cook, "but the next time I get a penny for not missing my spelling, I'm going to bring it right to Dr. Marks for 'the candy baby' instead of buying a chocolate man."

"So am I. So am I," said half a dozen others.

That night Frank Thorton told his big sister about it. She had just settled down to a box of chocolates and a new magazine.

"But what worries me," said Frank, "is that she will have to wait so long before we can get enough money to build that new room."

His sister had closed her magazine and was listening eagerly. "That's just where you are mistaken, little brother," she said. "I have just been thinking that if you children can have a 'candy baby' our Young People's Society can build a 'candy house' for her to go to school in. We eat whole boxes full and it costs eighty cents a pound." And what do you suppose she did? Why the very next day she went around to all of the young people in St. John's and told them about the candy baby and the candy house for her to go to school in and by night she had $200 paid and promised to enlarge the kindergarten. Dr. Marks sent a message to his sister to go right ahead and to enlarge the kindergarten and to get a new teacher.

Every month and sometimes in between the children bring their candy money to Dr. Marks and it is enough to pay the salary of the new teacher, so there are sixty children instead of thirty in the kindergarten now, but the one they love best of all is their "candy baby."

Recitation. Select a recitation on the subject, "God's Call for Workers."

SEPTEMBER 19.

By Mrs. Margaret Kretschmann.

The Story Told—Paul and Barnabas were on their first missionary journey. Starting at Antioch in Syria, to the north of Palestine, they had sailed for the island of Cyprus. Here they had performed so wonderful a miracle that even the chief man of the island believed. By boat they came back to the mainland again, landing farther north in Asia Minor. Then they began to go from one city to another and this is what happened at one of the cities called Systra.

A man lived there, so lame in both his feet that he had never walked. Paul had now become so great an Apostle that he could say to the lame man: "Stand upright on thy feet." What a wonderful reward to the faith of this poor man when he found he could now leap and walk!

No wonder the people almost worshipped Paul and Barnabas. They were sure their gods had appeared in the flesh. They had the religion of the Greeks and hailed the wonder-workers as Mercury and Jupiter wishing to sacrifice to them.

This filled Paul and Barnabas with consternation, for they desired to give God all the glory. They told the people not to worship faulty men, but the One True God, who was the ruler of the world and who sent to all His rain and sunshine that all might rejoice in His goodness. Instead of the many gods of the heathen, they told them of their God who alone was perfect and could perform these miracles.

Main Lesson—"Thou shalt worship the Lord, thy God; and Him only shalt thou serve." We who live in lands enlightened by the Gospel have a compelling duty to those worshipping false gods. We must either go ourselves or send some one to these poor and needy ones of the earth.

Parallel Thoughts—"If thou canst believe all things are possible to him that believeth." Mark 9:23. Paul saw that the lame man's heart was ready for the gift of bodily healing. "They shall lay hands on the sick, and they shall recover." Mark 16:18. Jesus' parting promise to His disciples is fulfilled and they also can perform miracles. "And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." Acts 3:7. Peter and John also healed a lame man at the beautiful gate of the temple. "Jesus saith unto him, Rise, take up thy bed and walk." John 5:8. Jesus healed a lame man at the pool of Bethesda.

Original Essays—Tell about the religion of the Greeks and their worship of Jupiter and Mercury. What other lame men were healed in New Testament times? Why are hospitals and homes only founded by Christian influence?

Describe our hospitals at Rajahmundry and Guntur and tell how the Gospel is taught to the sick, while there. Give reasons why our boys and girls should become medical missionaries.

Practical Thoughts—We may give our money to support hospitals and homes for sick people in our own and heathen lands and so help in the curing of the sick. Some of our children will have the privilege of sending Miss Anna Rohrer to India as "The Children's Nurse." She will help to cure many sick women and children and also bring them knowledge of the Good Physician. There are so few doctors for the heathen that it is just the same as if we had one doctor for the whole city of New York. In India if a man falls from a tree and breaks a limb, nothing is done for him, and as the bone is not set, he is often a cripple for life. Hence, we need many more doctors and nurses to go as missionaries. No wonder the natives think our medical missionaries almost perform miracles. Dr. Woerner, the first woman doctor in the hospital at Rajahmundry, was almost worshipped by the people in her district and many whom she cured sent her valuable presents. But she always gave the money to the hospital, that all might share in the glorious work of healing and that to God might be given all the glory. In charge of the hospital at Guntur there is a notable woman, Dr. Kugler. She was able to save the life of the little native prince of her district. When he was brought to the hospital very ill, she took care of him herself, staying with him night and day. His father, the Rajah, was so happy over the recovery of his boy that he built for Dr. Kugler a hotel on the hospital grounds, where friends of the patients could stay. And he also had the Gospels translated into the native language that his subjects might read for themselves.

Suggestions—Pictures of these hospitals might be displayed. The route traveled by Paul may be traced on a map.

SEPTEMBER 26.

The Story Told—Paul and Barnabas had many thrilling experiences in the various cities whither they went to preach the gospel and Christ. After they had been persecuted from place to place by the unbelieving Jews, they returned again, through the cities in which they planted the Christian Church, to Antioch. On the return journey Paul and Barnabas emphasized what they had said before and in this way strengthened and encouraged those who believed in Jesus as the Saviour of the world. Then, too, they taught the very important truth that we must endure sufferings and pain in this world as good soldiers of Jesus Christ, if we want to enter into the Kingdom of God.

After Paul and Barnabas had appointed elders to care for the churches thus started, they returned to Antioch. When the church of Antioch assembled, the Apostles reported how wondrously God had blessed their labors and opened the door of faith to the Gentiles.

Scripture References—Acts 11:22-23; 13:43; Matt. 10:38; 16:24-28; Rom. 8:16-18; II Tim. 2:11-12; 3:12; Acts 15:4, 12.

Main Lesson—Although Satan hinders and persecutes the Christian, God defends and brings him on his way.

Other Lessons—No amount of torture can prevent the Gospel from being preached. In patience we must meet whatever sufferings will come to us and thus learn obedience to the will of God. We must never be afraid to do and suffer for that which is right; for we should be made of stern stuff.

Practical Thought—We may wish to leave home at an early age to do our work in the world, but a time will come when we will be anxious to return back home.

Suggested Topics for Original Essays—"Stoning in the Old Testament," "Paul and Barnabas sent forth from Antioch," "The cities in which Paul and Barnabas established the Church," "The Gentiles, who and where are they?"

The Luther League Topics for 1916

BY REV. GEORGE H. SCHNUR, A. M., EDITOR.

WE are just now completing twenty-one years as a quarterly periodical. The LUTHER LEAGUE TOPICS is of age! Counting seven years as the average time that most of our young people are active in the League organization, the TOPICS has faithfully taught three generations.

A Lutheran president of one of our synods, in his annual report last year, said this of us:

"No other organization of our Church has such a comprehensive and timely program for this age as the Luther League of America, with its fourfold methods of studying the Kingdom. Our young people need a doctrinal, historical, missionary and practical knowledge of the Scriptures and the Church in order to shield them in temptation and preserve them in grace and truth. The Luther League has furnished many trained workers for the Church; and, where the TOPICS is properly studied and applied, the Luther League becomes a mighty factor to hold and to train the young people 'in' and 'for' the Church."

That we may all do our part to deserve this synodical president's praise, let us enthusiastically plan for

OUR NEXT YEAR'S STUDY.

This schedule, adopted at Baltimore last year, presents a large variety of kinds of subjects. They may be classified as follows: For festival days, 7; devotional, Lent, 6; educational interests, 1; patriotic, 2; sociological, 2; practical, 7; historical, 6 (2 biographical); doctrinal, 11, and 11 missionary themes as follows: Beneficence, 1; inner, 2; foreign, 4; home, 4. The total

is 53, the number of Sundays in the next Church Year.

Do not forget, dear Leaguer, that the whole question of the real benefit of our Luther League movement centers right where you are working, the weekly meeting for the study of these TOPICS. For the Luther League is to train, to educate, to develop the youth for their labors and life in our beloved Church on earth. And may you all enjoy the study of these subjects.

Let program committees preserve this schedule and if local assignment cards are printed, please follow the divisions as here laid down.

ADVENT, 1915.

I. Nov. 28. Festival. *"The Beginning of the Gospel."* Mark 1:1-3.
II. Dec. 5. Doctrinal. *The Key to the Treasury of Heaven (The Lord's Prayer).* Matt. 6:5-15.
III. Dec. 12. Missionary. *The Work and Influence of the Student's Volunteer Movement.* Isa. 6:6-13.
IV. Dec. 19. Historical. *A Swedish Pioneer—Doctor Hasselqvist.* Isa. 26:1-7.
Second Christmas. Dec. 26. Festival. *The Adoration of the Shepherds.* Luke 2:15-20.

EPIPHANY, 1916.

New Year. Jan. 2. Festival. *New Year, a Time of Reckoning.* I Peter 4:17-19.
I. Jan. 9. Missionary, Foreign. *The Bible and Foreign Missions.* Acts 26:12-23.
II. Jan. 16. Missionary, Inner. *The Christian Kindergarten.* II Tim. 3:14-17.
III. Jan. 23. Missionary, Foreign. *Our Lutheran Mission in Japan.* Acts 16:9-15.
IV. Jan. 30. Missionary, Inner. *The Open Church.* II Chron. 7:11-16.
V. Feb. 6. Missionary, Foreign. *American Lutheran Work in China.* Rom. 10:11-15.
VI. Feb. 13. Missionary, Home. *The University Student Work.* Psalm 119:9-16.
Septuagesima. Feb. 20. Doctrinal. *"Abba, Father"* (Introduction to Lord's Prayer). Romans 8:14-17; Matt. 6:9.
Sexagesima. Feb. 27. Historical. *The Jesuits.* Matt. 23:25-36.

SECOND QUARTER.

Quinquagesima. March 5. Doctrinal. *The Holiest Prayer* (Petition I). Lev. 22:31-33; Matt. 6:9.

LENT.

General theme: The Suffering Saviour's Last Week.

I. March 12. Devotional. *The Last Friendly Talk.* John 13:1; 15:1-7; 18:1.
II. March 19. Devotional. *The Last Lonely Vigil.* Mark 14:32-42.
III. March 26. Devotional. *The Priesthood's Last Challenge.* Matt. 26:57-68.
IV. April 2. Devotional. *Pontius Pilate's Last Resort.* Matt. 27:11-26.
V. April 9. Devotional. *The Last Memorable Words.* Luke 23:34, 43; John 19:25-27; Mark 15:34; John 19:28-30; Luke 23:44-46.
VI. April 16. Devotional. *The Last Loving Honors.* Matt. 21:1-11.

EASTERTIDE.

Easter. April 23. Festival. *"Now Is Christ Arisen."* I Cor. 15:20-28.
I. April 30. Doctrinal. *The Most Blessed Prayer* (Petition II). Luke 17:20-24; Matt. 6:10.
II. May 7. Historical. *Gustavus Vasa.* II Sam. 2:1-7. (420th anniversary of birth, May 12.)
III. May 14. Missionary, Home. *The Center of Sanctity and Sin* (The Modern City). Luke 10:8-16.
IV. May 21. Doctrinal. *The Hardest Prayer* (Petition III). I John 2:12-17; Matt. 6:10.
V. May 28. Patriotic (Memorial Day). *Providence in American History.* Psalm 147:12-20.

WHITSUNTIDE AND TRINITY.

THIRD QUARTER.

Ascension. June 4. Festival. *"He Led Captivity Captive."* Ps. 68:18; Eph. 4:8-10.
Pentecost. June 11. Festival. *A Spirit Filled Church.* Acts 2:1-13.
Trinity. June 18. Doctrinal. *The Easiest Prayer* (Petition IV). Matt. 6:11, 25-34.
Augsburg Day. June 25. (386th Anniversary.) *Our Confession, the Basis for Christ Union.* II Tim. 2:13-14; I Pet. 3:15-16.
II. July 2. Patriotic. *Building a Nation.* I Kings 2:12; Ps. 147:20; Heb. 3:4.
III. July 9. Practical. *Manliness.* Acts 20:17-27.
IV. July 16. Practical. *Habits and Companions.* Jer. 13:23; Dan. 6:10; Eccles. 4:9-12.
V. July 23. Practical. *The Christian Science Heresy.* II Thess. 2:1-12.
VI. July 30. Practical. *The Church in a Republic* (Relation of Church and State). Romans 13:1-14.
VII. Aug. 6. Practical. *Should the Church Advertise?* (Publicity, What Kind?) Mark 5:18-20.
VIII. Aug. 13. Sociological. *Helping the Weaker Brother.* I Cor. 8:9-13.
IX. Aug. 20. Practical. *Unutilized Forces in the Church.* Matt. 20:6-7.
X. Aug. 27. Practical. *Unconscious Influence.* Ruth 1:16; John 20:8.

FOURTH QUARTER.

XI. Sept. 3. Sociological. *The Workingman and the Church.* Eph. 6:5-9; Matt. 7:12; Mark 16:16.
XII. Sept. 10. Missionary, Home. *What Are We Doing for the Immigrant?* Isa. 25:4-9; Rev. 21:24-27.
XIII. Sept. 17. Doctrinal. *The Most Dangerous Prayer* (Petition V). Matt. 18:21-35; 6:14-15.
XIV. Sept. 24. Historical. *The Schools of Luther's Day.* Prov. 1:1-9.
XV. Oct. 1. Doctrinal. *The Safest Prayer* (Petition VI). I Cor. 10:11-13; Matt. 6:13.
XVI. Oct. 8. Missionary, Home. *The Necessity of English Home Mission Work.* Isa. 52:1-15; Rev. 3:7-13.
XVII. Oct. 15. Doctrinal. *The Most Needful Prayer* (Petition VII). I Peter 5:8-11; Matt. 6:13.
XVIII. Oct. 22. Doctrinal. *The Sure Promise* (The "Amen"). John 16:23-33.
Reformation Week. Oct. 29. Historical. *The Cradle of the Reformation* (Wittenberg University). Job 28:23-28; Acts 17:22-31; 19:8-10.
XX. Nov. 5. Doctrinal. *Some Personal Questions on Prayer: What? Why? When? How?* James 1:1-8.
XXI. Nov. 12. Missionary. *Next Year's Quadricentennial Offering.* Deut. 26:1-11.
XXII. Nov. 19. Educational. *The Development of American Lutheran Secondary Schools.* Psalm 78:1-8.
XXIII. Nov. 26. Festival (Thanksgiving time). *"Thou Crownest the Year."* Psalm 65:9-13.

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"Courtesy is as much a Christian duty as honesty. We have no more right to spoil a neighbor's life with thorns of sharp speech and rough manners than we have to take the money out of his pocket."

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE.
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People
Edited by E. F. EILERT
WITH
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And the co-operation of the Executive Committee of the Luther League of America.

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Editorial

We need to duly emphasize the importance of our young people's work. It seems fitting we should recognize a responsibility in the Church to the young people. We are sure that a progressive pastor honors his young people and the Church gives them credit for the work they do.

We realize the importance of our young people and the work that they are doing for the Church when we make this work a subject for prayer. It is all right to plan the program for the young people's meeting, to devise a way to get all the young people into the Church, and to arrange special services for them. At the same time that we do these things, let us also pray, asking God's blessing upon them and their work.

An interesting service for our young people may be held in the Church at the usual evening hour for service. One of the officers of the Church, an elder or deacon, could preside at this meeting. The service could begin just as the regular Church services begin—an organ voluntary, an anthem and the usual liturgical service. The pastor should conduct the liturgical service. The prayers offered should be in the interest and on behalf of the young men and women. The Scripture lessons might be read by one or more of the young men. A few brief addresses might be made and the service close in the same way as the usual church service, but let it be known that this service is the one of recognition of the young people in the Church.

The young people and the Church must stand loyally together. The great purpose of the Luther League of America is to foster the spirit of loyalty to our own Church and to stimulate increased Christian activity. If as young people we shall recognize that Christ is the source of all our blessings, and that the Church is Christ's, we will need no exhortation other than this to cause our young people to work in the Church and stand loyally by it.

The religious education of our young people is an important element in the Luther League work. Each individual Lutheran Christian should want to know more about his Church's history and her doctrine. For this reason we need to emphasize the fact that the individual must grow in knowledge. The individual must grow in knowledge and service to God by knowing more about the Church's doctrine and history and his aim should be to be a better Christian and a better workman for Christ.

The young people of our own denomination might magnify the importance of their work in the sight and hearing of the whole Church. Some summer evening, by setting aside an hour for such a service, they might present the possibilities for religious education, training and service in the Church. They might commend not only the letter but the spirit of their work. The Lutheran Church has especially at heart the interest of the young people's societies within her borders. What we need is to present our work so that it appeals to the whole Church. At such a service there might be discussed the features of young people's work, the Lutheran form of government, a bit of Lutheran history, and putting the

Lutheran Church forward. These are practical subjects and would appeal to those interested in all departments of Church activity.

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At this time our thoughts may well be turned toward loyalty to God and country. We can pray to God asking Him graciously to regard the President of the United States, the Governors of our various commonwealths, our judges and magistrates and all the rulers of the earth. We may ask that they who receive the sword as God's ministers may bear it according to his commandment, and that they may be granted wisdom and understanding that under their peaceable governance we as a people may be guarded and directed in unity, quietness and righteousness. Next to our allegiance to God is our patriotic duty to country. Loyalty to country and conscientious action toward God may form a fitting unity. We are told, "When King Philip of Spain tried to bribe Prince William of Orange, the prince sent back this message: 'Not for life, nor wife, nor children, nor land would I mix in my cup one drop of the poison of Treason!' The King of Spain then hired an assassin to kill him. But his name and character live on forever. Another example of devotion to country is found in a soldier of the French army in the war of 1750. He had wandered into the woods for a stroll, when he was ambushed by the enemy. Instantly a hundred bayonets pricked his breast and a voice whispered, 'Make the least noise and you are a dead man.' Without a second's hesitation he cried, 'The enemy is here!' He fell lifeless to the ground, but 25,000 of the French army were saved. Devotion to duty had become so strong a habit that he never thought of parleying or pleading for his life."

The Luther League needs to impress and to cultivate the spirit of loyalty. It seeks to make each one a truer citizen, because a better Christian. It seeks a religious and social benefit of each one of its members and cultivates an atmosphere of fellowship where the young people and the older people may enter into encouraging and helpful co-partnery.

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"Christian!" This is a big word. Without the key word Lutheran, it might stand for any association, but put the word Lutheran Christian, and immediately it takes on an added significance for us. To be soundly rooted in evangelical soil, and to avail ourselves of this type of religious instruction epitomizes our Church and our duty, its function, and our place on the firing line seven days a week and fifty-two weeks in the year, whether it be behind great breastworks of concrete or down in the wet and weary trenches of mud. It points out a work for all for every occasion. It indicates the privileges of Sunday worship and the great advantage of evenings in religious company. There are the opportunities for systematic Bible study, the obtaining of proficient speakers for the services of the League, and the securing of teachers for the Sabbath school. We ought to realize that we can't limit or define the area of activity of anything as big and dynamic as the Luther League. It helps to fulfill the command, "Go Work" and the work is large. The investment in this work indicates our interest in the religious activities and influence in our Church.

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Missions are deserving of study. They affect educationally, commercially, morally, religiously, all lands and people which they touch. Not only did the missionary transform the South Sea Islands, but they have changed the conditions in every country where Christian missions have been established. The commission of Christ carried by the Church into the uttermost parts of the earth has shown the missionary's conviction to be a creed that works. Darwin said: "The lesson of the missionaries is the enchanter's wand." This is what is the universal testimony. The study of missions is an educating study for any one. For self-improvement it affords an opportunity that is unique and interesting. It is a subject that is worth while.

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LUTHER LEAGUE OF SOUTH DAKOTA

A very unfortunate error was made in our last issue in the report of the Luther League of South Dakota. The portrait of the new president of that League, Mr. Lewis Larson, was published, but by mistake the name of the retiring president placed under the cut. Mr. Larson has been an active Leaguer for some time and is a member of our National Executive Committee.

Our Churches and Institutions

In Some of Our Large Cities

PHILADELPHIA

—The death of Rev. Snyder P. Simes, for forty-seven years rector of Gloria Dei ("Old Swedes") Church in this city, has given occasion to recall the fact that this church was originally Lutheran. The present edifice was built in 1700 and took the place of a log house built in 1677.

CHICAGO

—Mr. Louis M. Nelson, of Irving Park, Chicago, a well-known Chicago contractor and a liberal member of the Swedish Church of which Rev. Dr. Ranseen is pastor, celebrated his silver wedding anniversary a few weeks ago and incidentally marked the event by a gift of $250 to his church.

BALTIMORE

—William L. Arminger died in this city July 24, 1915. Mr. Arminger was one of the best known and most useful members of the Lutheran Church in this city. He was active in the work of church extension, serving for several years, until his death, as secretary of the local Church Extension Society, and was also a member of the Deaconess Board. In past years he was frequently a delegate to General Synod, and served in that body on important committees. He was associated with St. Mark's Church, whose pastor, Dr. Dunbar, has recorded in the church papers a tribute of his high regard of Mr. Arminger.

OMAHA

—Rev. Adolf Hult, of this city, has accepted a call to the professorship of Church History in the theological seminary at Rock Island, Ill.

MINNEAPOLIS

—The following synods are co-operating in the support of the hospice in this city, under the auspices of the Inner Mission Society: Augustana, English of the Northwest, Hauge's Iowa, Norwegian Free, United Norwegian.

GENERAL

—Mr. George A. Baldwin, Rochester, Pa., is mentioned as a candidate for a judgeship in Beaver County. Mr. Baldwin is a member of Grace Church, superintendent of the Sunday school, and is a staunch Luther Leaguer.

—The World's Bible Congress was held in San Francisco, August 1 to 4.

—Mr. Henry A. Ebert recently resigned as a teacher in the Sunday school of Union Lutheran Church, York, Pa., after fifty-five years of service in that capacity. Mr. Ebert has been active also in other branches of the local church work.

—The latest statistics of evangelical church membership in the republic of China give 470,000. There are 546 ordained Chinese pastors and 5,364 unordained workers; 4,712 Chinese Christian school teachers, 1,789 Bible women and 496 native assistants in the hospitals. Chinese Protestant Christians contributed last year $320,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day mission schools and 31,384 students in the intermediate high schools and colleges maintained by the evangelical churches.

—A man who had never seen the Lutheran Orphans' Home at Germantown, Pa., recently gave it securities valued at $2,700.

—Rev. Prof. C. O. Solberg will occupy the chair of religion at St. Olaf College, succeeding Professor Kleven, who has accepted a call to the church at Northfield.

—Prof. E. A. Crull has resigned his professorship in Concordia College, Fort Wayne, Ind., on account of ill health. He has held this position for forty-two years.

—The Board of Trustees of Augustana College, Canton, S. Dak., has tendered the presidency of that institution to Rev. Otto Schmidt, of Decorah, Iowa.

—After a successful pastorate of nine years, of Holy Trinity Church, Berwick, Pa., Rev. C. R. Botsford has resigned to accept an appointment as assistant to the president of Susquehanna University, Dr. Aikens.

—An effort is to be made to secure a fund of $30,000 for the Old People's Home at Zelienople, Pa. The effort is being directed by Rev. J. L. Fischer, of Pittsburgh.

—The Atlantic District of the Missouri Synod is making an effort to secure 1,000 subscriptions of $10 each for home missions in addition to the general contributions for that work.

—The women of Trinity Church, Lancaster, Pa., have organized industrial classes for the children of the newly emigrated foreigners of that city. The children are taught manual work, and an effort is made at the same time to inculcate the moral virtues based on religion.

—Midland College, Atchison, Kan., is to have a new gymnasium at a cost of $35,000.

—The Pen Mar Lutheran Reunion was attended by a number of persons estimated at 8,000. This was the twenty-ninth reunion at this place.

—A fund of $150,000 has been raised among Lutherans in Wisconsin for Northwestern College at Watertown.

—The United Synod South has appointed a committee on church architecture, whose duty it is to advise with pastors and congregations regarding construction and arrangement of church buildings.

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Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

ALBANY AND SUSQUEHANNA DISTRICT

—During a membership campaign for one month the Luther League of Zion's Church, Pittsfield, Mass., Rev. W. L. Genzmer, pastor, added ninety new members to their roll. The League invited the Albany and Susquehanna District League to hold its next convention in their church. The officers are as follows: President, Mrs. W. Meyer; secretary, Miss Julia Wink; treasurer, Mr. John Lehmann. At the next meeting the League will give a banquet to the new members.

BUFFALO DISTRICT

—The quarterly meeting of the Buffalo District was held in Grace Church (German), Buffalo, July 21. About 70 delegates were present. The delegates to the State convention at Hudson, Julia Davis and L. A. Wilke, gave a report of the convention. A letter was received from Rev. Wolters, the League's missionary to India, stating that he will be unable to come at present to America as he had planned. The District League held a Lutheran Day at Crystal Beach, Canada, on July 28. There were speakers, games and a game of baseball between Tonawanda and Buffalo. Rev. Hemsath reported as chairman of a preliminary committee for holding a Reformation Service on October 31. Elmwood Music Hall has been reserved. Prominent speakers will be secured for the occasion. Rev. T. E. Schmauk, D. D., has been asked to speak, and it is hoped that he will accept the invitation. A mass choir of 300 voices will be trained under the direction of Rev. Boettger and Professor Benbow of Holy Trinity Church. As usual the District League will hold a banquet in Buffalo the latter part of November, a committee for that purpose having been appointed by the president.

—Grace Luther League, North Tonawanda, added one new member at its July monthly meeting. The meetings during the summer months are being continued with good attendance. The president of the League, Mr. B. H. Lindhurst, and the treasurer, Miss Florence Strassel, were married in the church on June 29.

PENNSYLVANIA

PITTSBURGH DISTRICT

—The Luther League of the St. Stephen's Church, Pittsburgh, held its last business meeting on June 24 and elected the following officers: James Riddle, president; C. Alex Nutton, vice-president; Erna Neubert, secretary; Carl Otto, treasurer; Marguerite Dihert, organist; C. F. Heilman, librarian. The morning service of August 22 will be conducted by the Luther League. The newly elected president, J. M. Riddle, and C. C. Lantz attended the Luther League convention at Johnstown.

—The Junior Luther League of Grace Church, North Side, Pittsburgh, recently closed its eighteenth term with a "Visitors' Night," when a special program was rendered, reports given, and the certificates of honor presented to the deserving members. The report prepared by the secretary showed some splendid work done. The total enrollment was 114. Meetings have been held every Sunday afternoon and Wednesday evening during the year, when suitable topics were studied. The first Wednesday of each month was "Missionary Night," when missionary topics were used. Other topics included the tabernacle and its construction (a small model being used to illustrate), the life of Moses, while with the radiopticon, stories of the Bible, missions, foreign countries, etc., were presented. The 46th and 51st Psalms were committed to memory, as well as some other portions of Scripture. This year a certificate of honor was presented to each member who reached a certain standard of excellence along any of the following lines: (1) Bible reading every day, (2) attendance at church services, (3) memorizing Scripture, (4) topics studied and learned, (5) League activity. The number of honors a member attained was indicated on the certificate of honor by the color of the seal, a gold seal signifying five honors; blue, four honors; white, three honors; red, two honors, and black, one honor (the Luther League colors being used). Five members of the League received all five honors; seven received four; seven received three; thirteen received two and fifteen received one honor each, or a total of 47. During the year the League lost two members by death, one by dismissal to another League, and its assistant superintendent, who resigned to enter Thiel College with the ministry in view. The League has a "Junior Choir" of seventeen voices which renders the vesper service in church every Sunday evening and during Lent, at the midweek services. On special occasions the choir wears vestments. A second choir of sixteen voices is also in course of training. At Christmas and Easter, six o'clock matin services were held. The League uses the duplex envelope system, and from its missionary offerings contributions have been made to the following purposes: Orphans' home at Zelienople, Old People's Home, Lutheran Inner Mission Society of Pittsburgh, Home Missions of the Pittsburgh Synod, Church Extension Society of Pittsburgh, Church Extension Society of the General Council, Parsonage Fund of the Porto Rico Mission, Hakato Kindergarten of Japan, Slovak Missions, Foreign Mission Field of the German Missionary Societies, American Red Cross and a special contribution toward the purchase of a radiopticon for the use of Miss May C Mellander in her work in Catano, Porto Rico. In addition to these contributions, the League sent a box of candy to each orphan in the home at Zelienople, placed two fine offering plates in the church as a memorial to the two deceased members and gave $12 toward congregational expenses. Every cent of the League's revenue has been raised by voluntary offerings. The League is a member of the Pittsburgh District Luther League and is regularly represented at its conventions by a full delegation. At the fall convention of the District League it combined forces with the Junior Luther League of Memorial Lutheran Church and gave a demonstration of a Junior devotional meeting. For its annual outing the "Harmony Party Car" was chartered, and the day was spent on the beautiful grounds of the Orphans' Home at Zelienople, 34 miles from the city. The present officers are: Superintendent, Charles W. Fuhr; assistant superintendent, Walter Frederick; president, Howard Braun; first vice-president, Miss May Geiger; second vice-president, Miss Mildred Braun; secretary, Miss Ethel Huber; League treasurer, Miss Emma Mentel; Mission treasurer, Miss Edna Dollhopf; organist, Miss Edna Pfeiffer; librarian, Herbert Mentel.

YORK DISTRICT

—A special Luther League rally was held in connection with re-dedication services of our church at Spry, Rev. J. H. Keller, pastor, on June 6.

OHIO

NORTHWESTERN DISTRICT

—The District League has arranged for an excursion to Sugar Island on September 6,

Labor Day, at which time the Detroit Luther Leagues will also meet the Toledo Leagues on the island.

—The Toledo Leagues are busy getting ready to entertain the national Luther League convention to be held in our city undoubtedly in 1916.

—St. Lucas Luther League, Toledo, has during the past week sent in a list of 55 subscriptions to the LUTHER LEAGUE REVIEW and has the distinction of being the first League in this district to start a library composed of strictly Lutheran literature. They contemplate having the full Luther League reading course. This League also sent in an order for 84 emblems. This is the largest League in the district, having 168 members.

—The Leagues of St. Mark's and Divinity Lutheran churches have recently joined the District League.

TOLEDO DISTRICT

—The Luther League of Martin Luther Church, Toledo, Rev. William Brenner, pastor, supplies the LUTHER LEAGUE REVIEW, "The Lutheran" and "Luther Church Review" to the Toledo public library. Recently the League presented a portrait of Martin Luther to the library. It is proposed soon to place the Book of Concord in the library and also to give the public the benefit of the quadricentennial edition of Luther's works.

—A Luther League with a charter membership of over 30 was recently organized at Clinton Church, Masillon Charge, Rev. M. Herring, pastor.

INDIANA

CENTRAL DISTRICT

—The regular semi-annual convention of the Luther Leagues of the Central District of Indiana will be held the afternoon and evening of October 3 at St. Mark's Church, Indianapolis. A good program is being prepared. Rev. D. R. Honn, of the Joint Synod of Ohio, will speak in the afternoon. Rev. M. L. Stirewalt, of Frankfort, will give the address of the evening. The Leaguers of Indianapolis cordially invite all who can, to attend.

—A Luther League was organized in January at Coesse, with 17 charter members. Since then they have attained a membership of 47. They have applied to the State League of Indiana for membership.

—The Luther League of the State of Indiana is conducting a campaign for *every member* subscription to the REVIEW. It is urged that all subscriptions be sent to the president of the State Luther League as soon as possible.

MICHIGAN

DETROIT DISTRICT

—The July business meeting of the Detroit League of Lutheran Young People was held at Jefferson Avenue Lutheran Church, Rev. W. A. Hanning, pastor, on Monday evening, July 12. The Swedish Bethlehem Luther League was admitted to membership. The name of the organization was changed to the Detroit District Luther League. A pleasant social hour was enjoyed. Steps will soon be taken to join the National Luther League. A bright future is Detroit's Luther League outlook.

ILLINOIS

—The twenty-first annual convention of the Luther League of Illinois will be held in Grace English Lutheran Church, Woodstock, Ill., Rev. Roger C. Kaufman, pastor, September 16, 17 and 18, 1915. Each society is entitled to one delegate for every 25 members or major fraction thereof. All pastors and presidents of local and district Leagues shall be considered ex-officio delegates. Every society connected with a Lutheran church or Lutheran institution of learning is eligible to membership and should send a delegate. A most urgent invitation is extended to every society and pastor in the State to be present. A cordial welcome will be extended to all. The League at Woodstock will arrange to entertain all who attend the convention. For credential blanks, write to Miss Freda Eckert, No. 464 West South street, Woodstock, Ill. Fill out and return credentials to Miss Eckert. All delegates and visitors must notify Miss Eckert so that the entertainment committee may know how many will attend and make arrangements accordingly. Notify Miss Eckert as soon as possible. The subject is "Service." A very interesting program is being prepared. Good speakers and fine soloists. You cannot afford to miss this convention. A round-table and open parliament will be conducted Friday afternoon. Come prepared to take an active part in the convention. Make it the most interesting and best attended convention you have ever attended. Woodstock is located on the Chicago & Northwestern Railroad (Wisconsin Division) fifty miles northwest of Chicago. August N. Brissman, president; Miss Edina Johnson, executive secretary.

KANSAS

—The Luther League of St. Paul's Church, Wichita, Rev. G. G. Clark, pastor, subscribed $100 toward the church debt.

—Since the meeting of the Luther League of Kansas in Peabody in April, a new League has been organized and will apply for admission at the next convention. This League is in the Children's Memorial Church at Kansas City, Mo., Rev. George Beiswanger, pastor. The officers are: President, Edward Boersch;

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vice-president, B. P. Middleton; recording secretary, Miss Mamie Burk; corresponding secretary, Miss Pauline Simons; treasurer, Miss Vera O'Rourke.

—Three of the Junior Leaguers that have been with the St. Mark's Church, Atchison, since its beginning recently graduated into the Senior society. They are the first to transfer their membership.

—The Luther League of St. Mark's Church, Atchison, recently elected: President, Alexander Eckert; vice-president and superintendent of Junior League, Orphah Tonsing; secretary, Miss Esther Kuhn; treasurer, Miss Grace Peterson; pianists, Misses Freda Thistle and Mary Griswold.

SOUTH CAROLINA

—Although it is usually difficult to secure a good attendance at meetings during the summer months, the attendance at the monthly meetings of the Luther League of St. Barnabas' Church, Charleston, has been very gratifying. This seems to be due, in large measure, to the care which the social committee has taken in the preparation of an interesting program. An orchestra has been formed among the musical members and at the July meeting several selections were rendered by piano, violin and trombone. Another enjoyable number was "Annie Laurie" sung by a male quartet. About the middle of June a picnic was given under the auspices of the League which was very well attended and thoroughly enjoyed.

SOUTH DAKOTA

JAMES RIVER VALLEY DISTRICT

—The eleventh annual convention of James River Valley District, which was held July 3 and 4, had a good attendance and was marked by a devotional and earnest spirit.

The convention opened with the usual devotional services, and an address of welcome by Rev. Nordby. The program was very good. Rev. Glesne, Rev. Bjorli, Rev. Krashauer and Rev. Nordby led the interesting discussion. Miss Thoustad, who had just arrived from China, told a great many interesting facts and explained the conditions in the part of the mission field where she had worked. Sunday morning Rev. Bjorli, of Sioux Falls, delivered a very impressive sermon.

CANADA

—A Luther League was organized in St. Paul's Congregation, Bridgewater, N. S., on July 14, 1915. Forty-four members signed the charter roll. Officers were elected as follows: President, Rev. A. A. Zinck; secretary, Mrs. Charles Daughinel; treasurer, Miss Elsie Doliveo; recording secretary, Miss Rhoda Ernst; vice-president, Mr. Cecil Whyte. The society will hold the regular weekly devotional meetings, at which times the Luther League Topics will be studied. There will also be regular business and social meetings each month. The spirit of these young people is good and much enthusiasm was manifested.

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